
A New-Year's Gift.

MEDITATIONS
Miscellaneous,
HOLY and HUMANE.

109/2



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Miscellaneous,
HOLY and HUMANE.

By J. H. D. D.

To which is added, A Third
Part, by the late Lord Bishop
of *Bath and Wells*.

A Consolatory Letter, by
Dr. *Tillotson*, late Archbishop
of *Canterbury*.

An Abstract of Dr. *Isaac Bar-*
row's Sermons of *Contentment*.

And also, An Abridgment of
the History of the *Bible*.

L O N D O N :

Printed for *Brab. Aylmer*, at the Three
Pigeons against the Royal-Exchange
in *Cornhill*. 1704.

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The AUTHOR TO THE READER.

I*T is not out of desire of being known, nor out of a desire to be thought to know, that I do commend this small Tract to the World: but to take up the room of worse Thoughts in thy Head, and of worse Books in thy Hands. It is the work of younger Tears, and the fruit of idle Times, not of a serious Study, and no otherwise do I publish it to View; tho' I am perswaded it would conduce much to the Peace of the Church, if Books of this Nature were more in use: It were to bewish'd*

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that

To the Reader.

*that Inferiours would imploy
their Time rather in a Ho-
ly Meditation of those Truths
which are already received in
the Church, than in making
themselves, or shewing them-
selves able to defend them;
not that I would commend an ig-
norant Devotion to any, or desire
Men to know less Good, but more
to practise that Good which they
know: nor turn Religion into
Disputation, but turn their Dis-
putation into Action and Obedi-
ence: They shall find in the last
Day, that it is Holiness, not
Knowledge, (I do not say Holiness
without Knowledge) that must
bring them to Heaven; Supre-
mo illi Judici non scripta ap-
probanda, sed facta: Not the
Disputer but the Doer of Gods
Will shall be Justified: Men while*

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To the Reader.

they spend their time in disputing what they should do, they too often neglect to do even those things which are without Dispute: In this Book, if there be little Pains, yet there is no Hurt, nay, it is thy own fault if there rise not some good to thee from it, which if thou second with Practice, will bring thee to an eternal Good, which I wish thee.

J. H.

A D.

Advertisement.

THIS Excellent Book being to be Reprinted, the late Lord Bishop of Bath and Wells thought good to add a Third Part.

And to make a more compleat Manual; here is now added, *An Affectionate, Consolatory Letter to Mr. Hunt of Canterbury, who had a Cancer, of which he Died. Writ by Dr. Tillotson, late Archbishop of Canterbury.*

Also an Abstract of Dr. Haac Barrow's Admirable Sermons of Contentment.

And also an Abridgment of the History of the Bible. By a Learned Hand.

M E D I

M E D I T A T I O N S.

MAke the Word of God the Rule, and God himself the Pattern of all thy Actions; contemplate God and thy self, what he is, and what he requires. thee to be, like him in a degree, tho' not a perfection; in a perfection of sincerity, tho' not of degrees: Do nothing against thy word, and let thy word be regulated by God's Word: Do not ill for company, nor good only for company.

Let thy Talk not be much, and that profitable: Be sparing of Oaths and Promises, and perform both: Shun Jest in Holy
B Things,

Things, and abhor Lies, tho' in jest: Speak to the Capacities, but not to the Humours of Men; so frame thy Talk, as one that is going shortly to give an account of his Words: Detract from no man; speak well of all men till thou knowest otherwise; and where thou canst not speak well, be silent: Meditate often upon the shortness of thy Life, and be careful so to employ it, as that thou dost not make thy Account long: Measure the length of it, as the Scripture doth by a Bubble, and a Shadow, and a Flower, light and vanishing; but yet to comfort thyself in this present State with remembrance of the future: That if this Life which thou hast be short, yet that which thou hopest for, is eternal.

Affect not to set out thy self to the World, not to thy self: Speak not thine own Praise, nor greedily

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ly hear it from others, nor too easily believe it; spend thy Time rather in pressing forward to what thou shouldst be, than in idly contemplating, or contenting thy self with what thou art: Think meanly of thy self, and that thought will both make thee modest (for he that suspects himself is not bold) and eager in the pursuit of that goodness or knowledge wherein thou supposest thy self defective; be ready rather to give, than to take an Applause; and if thou art apt to think thou deserveest well, check it with thinking how many deserve better.

Let thy Thoughts be such to thy self, that if it should be suddenly asked, What thou thinkest on? thou mightest not blush to tell; stifle Sin in the first warmth and quickning, before it shape too far: A Twig may be pluckt up
B 2 with

with one Hand, which the whole Body cannot wag when it is a Tree ; even Evil Thoughts are evil ; and tho' yet they be not, yet cherished, will spread into Evil Actions.

Be not easily provoked, and easily be friends: Give no occasion of exceptions thy self, and do not easily take exceptions at others, and be ready to make satisfaction to those that have just Exceptions against thee : It is a greater Vertue to forgive one Injury than to do many Courtesies, because it is harder : And it is harder, because more against Nature ; for many a man will do for another, that will not suffer for him ; therefore it is a greater Perfection to be contented to suffer, than to be willing to do, unless it be to do for those of whom we have suffered, for our Enemies , which is highest.

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Affect the Company of those who are abler than thy self, and desire rather to partake of others Sufficiency, than to publish thine own : In meaner Company thou mayest be admired more, but in this thou shalt profit more : It is better to learn Wisdom from those that are wise, than to be thought wise by those that are ignorant : Be studious rather of being able, than of being so accounted; not to pick up thy Knowledge, especially thy Opinions, from other mens Discourse, but with Pains and Industry rather to search out the knowledge of Truth thy self, than lazily to take it from others.

In Religion examine, but do not broach Opinions; ever incline to Antiquity, and suspect Novelty : In Indifferent Things ever submit to the Authority thou livest under, and let the Churches Opinion be thine.

Measure not Equity and Right by Friends and Profit; nor do wrong, either to get or to do a Courtesie; nor upbraid others with the Kindnesses thou doest for them, nor forget the Kindnesses which others do for thee: Be sparing of receiving a Courtesie where it is an engagement, and of doing one where it is dishonourable.

Be not wilful, nor wavering, nor change but upon good reason, not obstinate against reason: Believe not every Report, nor report every thing thou believest; not grant every thing which thou canst not answer, but suspect rather thine own insufficiency that cannot defend it, than cry down the Matter as not to be defended.

Commend no man undeservedly, that is flattery: Nor thy self, tho' never so deserving; It is vain-glory.

Do

Meditations.

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Do not admire or applaud what thou understandest not : Do not seem to understand where thou dost not: It is better to acknowledge thy Ignorance and learn, than falsely to profess Learning , and be still ignorant.

Desire rather to do well, than to hear well: If thou canst, preserve to thy self a Good Report, but be ambitious only of a Good Conscience: Do not measure thy self by other mens Reports, nor measure other men by thy self ; ask thine own Heart, and not their Tongues, what thou art.

Labour to reform thy self first, let other mens Sins rather be the subject of thy Grief, than of thy Discourse: To speak of other Mens Sins, as that thou detract not from the person; and so excuse or mitigate the slip of any person, as that thou seem not to countenance the Sin.

Do not think thou art good enough, so long as thou art not known to be otherwise; and never think thy Life so good, as not to need mending.

Say nothing but what thou meanest, and promise nothing but what thou art able: Not to intend what thou speakest, is to give thy heart the lie with thy tongue: Not to perform what thou promisest, is to give thy Tongue the lie with thy Actions.

Do not greedily find fault in any, nor reproachfully publish it; but rather by a hidden and oblique way to insinuate his Error to him, than detractingly to blaze it: Seek not the advancement of thine own Wit by another Man's Folly; not always comply with the Fortune, and censure him that is down; not ever judge of Things by the event, nor condemn that as unadvisedly undertaken which succeeds ill. Put

Put not off Devotions, and the Duties of Religion with want of leisure ; nor the Needy and Duties of Charity with want of ability ; in both, tho' never so straitened, thou mayest do somewhat tho' the less : A Sigh or a Groan in the one, and a Cup of Cold Water in the other, thou canst not be without.

When thou promisest , think thou may'st be taken at thy Word ; be nothing in a Compliment which thou dardest not stand to in earnest ; as there is less Sin, so there is less wrong in denying, than in not performing ; to deny is at most but a discourtesie, not to perform is an injury ; for if thou deniest, he may seek to others ; if thou deceivest, he fails of all ; it is lawful for thee not to promise, it is not lawful for thee to break promise.

Observe what is good in any man, and learn it ; what is evil, and eschew it ; if any thing good in thy self, to be thankful for it ; or evil, if evil of punishment, to bear it ; if evil of Sin, to repent of it ; not deride any Man's Imperfections, but thank God, that they are not thine ; not to scorn any Friend for an Error, but be sorry that he is wrong, and be so much his Friend , as to endeavour to set him right.

For a Servant ever to speak well of his Master ; if ill, to speak the best ; if ill to him, to impute it to his ill deserving, is a Duty, yet a commendation ; to think Obedience a Vertue, not Servitude, and that it is not the least Mastery, so far to command ones self, as to be contented to submit to the Commands of others.

Do Courtesies for others , as Gifts, not looking for requital ;
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receive Courtesie of others, as Loans, and meaning to repay; what Favours thou dost for others, to forget them; if thou receivest any, ever to remember them; not to requite the Injuries of an Enemy with the like, nor the good turns of a Friend only with the like.

Speak not censoriously of thy Betters, not scornfully of thy Inferiors, not vain-gloriously of thy self, learn not to boast of thy self that which thou never didst, nor to assume to thy self the praise of that Learning and Wit which is not thine own; not slightly and undervaluingly to speak of other Mens Vertues, and not at all of their Vices; not to think Superciliousness Majesty, or a Grave Reservedness Wisdom, as if thou would'st be therefore thought wise, because thou sayest little; not to be a Riddle, which is rather

ther to puzzle Curiosity, than to benefit Society, which Man was made for; and therefore be such rather as men may make use of thee, than be troubled to know thee.

Be covetous of nothing but of doing good; and be prodigal of nothing but of Good Counsel; be slow in believing ill of any, but slower in speaking of it.

In Place of Judicature look not whose Cause comes before thee, but what; and judge even thy Brother, not as a Brother, but a Judge; not measure the Sentence by the Relation; nor sell Judgment, nor do a profitable Wrong; it will never repent thee that thou art the poorer for doing right.

Be mild to all, but know when to be severe: There is an unreasonable Meekness; I know not which is worse, to be angry unjustly, or not to be justly angry;
If

If by the first thou may'st wrong an innocent person, by the other thou makest a guilty : Sometimes to be silent at, is to encourage a Fault ; it may be a due chiding would reform that Offence which takes heart with sufferance.

Affirm not any thing out of humour, or because thou hast affirmed it ; it is a greater disparagement to stand in a Lie, than to recant an Error ; to err is but a weakness, and the Cause of all ; to acknowledge an Error is a Virtue, and the praise but of a few ; but to maintain an Error is a Sin, and it is a greater Offence to justify a Sin, than to fall into it.

Love, but not be fond of the Body ; to love it is a Duty, to be fond of it is a Sin ; let the Fare be such, as may neither impair the Health of it, nor the Devotion ; the Apparel neat, not chargeable ; not mimically in, nor ridiculous-ly

ly out of fashion ; such as may agree with thy Estate, thy Years, thy Profession ; not at all to invent, and slowly to take up a Fashion, and that rather because thou wouldest not be singular, than because thou likest it, and as may shew thee willing to be constant, but not obstinate.

Let thy Recreations be short and diverting, such as may rather fit thee for Business, than rob thee of Time ; long and tedious Sports do rather take away the Stomach to serious things, than whet it ; he that makes Recreation a Business, will think Business a toil.

Submit to every Fortune, and like it, not place Felicity in Wealth and Greatness : To be without, and yet not to want these ; or to want, and yet not desire them ; to be able to manage a great Estate, and to bear a mean ; to like God's Will, even when it crosseth
thine ;

thine ; cheerfully to pass over
Crosses , yet to take notice of
them ; to be patient, but not with-
out Sense ; to be sorrowful, but
not without Hope ; not to grow
great by Corruption, nor to grow
proud with Greatness , nor to
grow strange to others in a high
Estate, or to think God so to thee,
or you so to him in a mean ; not
to ebb and flow with thy Condi-
tion, and be either supercilious or
dejected ; to take the Changes of
this World without any great
change of thy self ; he that is con-
tented ever with what he is, makes
himself happy without a Fortune.

Think of Death as a thing cer-
tain, (it may be) at hand ; that
Physicians die, that Kings in this
are Subjects : Some like crude
Fruit are pluckt off by casualty ;
others like over-ripe , drop off
with age : For Old and Young,
there are Graves of all fizes ; to
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endeavour therefore rather to procure Eternal Life, than to prolong this, and use means rather to sweeten Death than to defer it.

Learn not to think of the things of this World as things of continuance, and to use the things of this World, not as an Owner, but a Steward: So thou wilt be neither loth to leave them, nor afraid to account for them.

Do Courtesies to thy Friend, not with hope to receive greater; and receive Courtesies of thy Friend, as if thou hadst done none: Think of requiting the Good which thou receivest, tho' thou deservest it; expect no requital of that Good which thou doest, tho' undeserved; lest failing of what thou expectest, thou repent of what thou hast done, and so losest the praise of thy Goodness, by looking after the reward of it.

Com-

Commend no man to his Face, and censure no man behind his Back ; if thou knowest any good thing of him, tell it others ; if any Ill or Vice , tell it himself ; so by telling others of his good Parts, thou wilt procure for him a good Opinion, and by telling and admonishing him of his Faults, thou wilt make him deserve that good Opinion.

Abstain not only from ill, but from the appearance of it, lest thou hear ill undeservedly, or do ill unawares.

Let thy Discourse be neither light nor unseasonable, such as may call either thy Goodness in question, or thy Judgment : If thou canst not speak well, say nothing ; so if others be not bettered by thy Silence, yet they shall not be made worse by thy Discourse.

Think

Think meanly of thine own sufficiency, tho' others think not so; look much upon thy Defects, and little upon thy Good Parts; and think that thou art short, not only of what thou oughtest, but of others; that that which thou knowest, is nothing to that of which thou art ignorant; and therefore to labour rather truly to know thy self, than to make those small Parts superficially known to others.

Scorn not to be bettered by the good Example of others, and be careful not to make others worse with thine; do nothing in which thou wouldest not be imitated; and imitate nothing which thou knowest is not fit to be done; it is a Fault to do what thou shouldest not; it is none to learn what thou shouldest do of any.

Think in the Morning what thou hast to do this Day, and at Night

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Night what thou hast done ; and do nothing upon which thou may'st not boldly ask God's blessing ; nor (as near as thou canst) nothing for which thou shalt need to ask his Pardon : Let thy first care be, not to do ill ; thy next care, to repent of it : Account often with thy self, thy Last Account will be the less ; be not afraid to look upon thy Score, but be afraid to increase it ; to despair because thou art sinful, is to be worse, because thou hast been so bad.

*Be thy Life like his that must
Account, and bath it but in trust ;
Let the Actions of thy Youth,
Answer not the Times, but Truth :
Let thy Words be modest, few,
Thy Opinions firm, not new :
Thy Mirth plausible, not vain,
Not abusive, not prophane ;*

Live

*Live not only to the Eye,
 Sin is Sin, though none be by ;
 Witnesses do only prove,
 Not make guilty ; and true Love
 Of Vertue, more esteems it ought
 So to be, than to be thought ;
 'Tis Weakness to eschew the Scar,
 Not the Ulcer ; and prefer
 Esteem to Truth, Deeds must be
 Such as God approves, not we :
 Be in private what you seem
 In publick view ; and not deem
 All things lawful, that are hid,
 Not what's seen, but what's forbid,
 ——— is unjust ;
 And only what we may we must.*

Be not wicked with advantage,
 nor be drawn to do a gainful Sin ;
 not to think that godly which is
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 enough which is with Godliness:
 He that makes his Commodity
 the measure of his Actions, for a
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Ever learn to be ever contented with what thou hast, inas-
much as there is nothing which
by the appointment of God doth
not happen unto thee ; and to
dislike what God doth, is to do
what God dislikes , and make
that a Sin, which was before but
a Punishment, and (as it might
have been used) a Blessing : To
find fault with God, is to make
a Fault in our selves; that which
God doth may be harsh, it can-
not be unjust ; or if that State
which thou hast be bad, yet that
which thou hopest for, is better.

Think not well of thy self, tho'
others think so; yet to give no
occasion to any to think other-
wise, and give the glory of both
to God, both of thy good Parts,
and their good Opinions.

Every Morning take leave of
the things of this World, as think-
ing thou mayest part with them
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before Night ; and every Night to examine the Employment of that Day, as thinking thou mayest account for it before Morning : He that is ever providing for his going, will less increase his account by tarrying : We do not commend his providence that hath his Furniture to buy when he should take Horse.

Make not a Neighbour's Fault greater to Men than it is , nor thine own less to God ; to excuse thine own Sin, is to double it : Detractingly to aggravate another's Fault, is to make it thine own.

Busie not thy self in searching into other Mens Lives, the Errors of thine own are more than thou canst answer for ; it more concerns thee to mend one Fault in thy self, than to find out a thousand in others.

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Be careful not to fall into Sin, being fallen, not to lie in it; being surprized, not to stand in it; confession is some part of satisfaction: By denying a little Sin, thou makest it great; by truly confessing a great Sin to God, thou makest it none.

If thou hast lived long, think thou hast the longer Account, think thou hast had the longer time to provide for thy Account, and therefore hast the greater Sin, if unprovided: Where God forbears a great while, he expects a greater increase; as where Men give long day, they expect larger Payment.

Perform not the things of Religion, either out of vain-glory, or custom, since the goodness of these is not measured by what is done, but by what mind we do it with: *Cursed be he that doth the Work of the Lord negligently: there*
is

is that curse upon negligent doing, which upon unwilling leaving of it undone is not: There is little difference between not doing what thou shouldest, and not doing it as thou shouldest: To do thy Duty for shew only, or in shew only, is to do thy Duty, and be still undutiful: If that which thou doest be right, if the Mind with which thou doest it be not so, all is wrong, and thou forfeitest the acceptance of what was good, by the ill performance.

Two things do not trouble thy self to know, other Mens Faults, nor other Mens Estates: The estate of thine own Soul, and the amendment of thine own Faults, let that be thy study, nor think any Sin less because it is hid; Remember that to him that shall judge thee it is open, and that in the last day God will not measure his Judgment by ours,
the

the Day of Judgment will condemn many a Man whom we have quitted.

Do not practice Religion in shew only, yet shew it in thy Practice; think no Sin little, nor no good which thou doest great, it is from the acceptance of God that it is good at all; hope for, but challenge not a reward of thy well-doing, yet not for it self, but for what Christ hath done: Measure thy self not by what others are, but by what thou oughtest to be; remember thy Sins with grief, and thy Goodness; the one, for that thou hast been so bad; the other, that thou canst be no better; and tho' thou canst not attain to Perfection on Earth, yet aim at it.

Labour not only to know what thou shouldest be, (that most men do) but to be so; nor at all to know what other men are, thou
C shalt

shalt not answer for it ; be careful if thou canst to make others better by thy good Counsel ; or at least, not to make them worse by thy Example.

Be ever contented with thy present Estate, but if thou canst, better it ; do not corruptly thrust thy self into any place, and being in , do nothing that may thrust thee out ; make the execution of thy Office a discharge of thy Conscience, not an improvement of thy Estate ; and desire any Place rather to do good, than to grow rich : Give no Bribes to procure an unjust thing, nor take none to do one ; and if thou art in the place of Judicature , remember thy Office is to give Sentence, but not sell it.

Do not make any Sin less by custom ; for as men do at first less like Sin, so with continuance they do less feel it ; as those that
are

are accustomed to carry Burthens,
are less sensible of the weight :
And if thou doest now the same
things with more ease , do not
think that the Sin is more light, but
that thou art more hardened, and
thy case is so much more desperate,
by how much want of sense
is nearer to death, than pain :
Feeling is an Argument of life,
thou art a dead Member if thou
hast lost thy feeling ; but here's
the misery, that thou hast lost
thy feeling in regard of Sin, but
not of Punishment.

Fix thy Desires upon such
things as may not shame thee in
the obtaining ; and compass thy
Desires by such means as may
not shame thee to own, tho' that
which thou seekest for be good,
yet while the way by which thou
seekest for it is evil, thou sham-
est the end by the way , and
shamest thy self in the end.

Think no Sin little, and make it not great by repeating it; what is a Mountain of Earth, but an accumulation of many little dusts? What is a Flood, but a concurrence of many little drops? A little Prick being neglected, may fester to a Gangrene; by how much that in which thou sinnest is less, by so much thy Sin is the greater, that wouldest dishonour God for so little a thing.

Think of Death as a thing thou must meet with, and of thy Life, as a thing thou must part with, and not to love too well that Life that keeps thee from a better; nor at all to fear that Death that leads thee to a better Life; this Life is a Journey, and the World an uneasie Horse, that with much jolting, and some falls, brings you to your Home: And why art thou unwilling to alight? love rather that Passage
that

that leads to Eternal Happiness, than that Life which keeps thee from it, and not without continual misery.

Study rather to make thy self fit for any Employment and Place, than to think thy self so, and be preferred by thy desert, not by purchase; slip no lawful means to do thy self good, and use no unlawful; he which groweth great by buying, doth likely continue that greatness by selling.

Measure thy Wealth by thy Mind, not by thy Estate: A Contented Mind is ever rich: But measure thy Expence by thy Estate, not by thy Mind; not what thou wouldest do, but what thou art able to do: Think not Frugality a disparagement, nor out-run thy self to keep pace with others: This is to procure that which thou fearest; and lest thou

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shouldest

- shouldest be thought mean, to become so : Many times a slow pace performs that Journey, whilst galloping tires by the way.

Let thy Thoughts be such to thy self, as thou art not ashamed to have God know them; and thy Words such to God, as thou art not afraid to have Men hear them; and let thy whole Life be such toward God and Man, as that thou neither dishonour God by thy ill Life, nor draw others to the same dishonour of him by thy ill Example.

Pleasure not thy self by wronging others, nor (with the Unjust Steward) make thee Friends with other Mens Moneys, lest whilst thou wouldst buy other Friends, thou sell God; come to promotion if thou canst, by Friends, not by Money; if thou deservest it not, thou wrongest others; if thou

thou dost deserve it, thou wrongest thy self.

The goodness of the Mind is witnessed in the outward Actions; the goodness of the outward Actions is determined by the Intention and Mind; inward Goodness without outward shows of it, is like a Tree without Fruit, useless; and outward shews of Goodness without inward Sincerity, is like a Tree without heart, liveless; that thou art good inwardly in thine heart is thine own comfort; that thou doest outwardly profess this Goodness in thy Life, is others benefit: Thou thy self art not the better for that Goodness which thou dost not make shew of: Others are not the better for that Goodness of which thou makest no shew; so inward Sincerity is required in respect of God; outward profession only in respect

of Men : By the first thou art a true Christian ; by the other it doth appear that thou art so.

Neither undertake much, nor talk much, and that to the purpose : Deliver thy Mind rather in profitable Language, than curious ; by this, haply, thou wilt gain more applause, but by the other thou wilt do more good, and it is a greater Vertue to do well, than to hear well.

Do nothing which thou disallowest ; disallow thy self some things which thou mayest do, but nothing which thou oughtest to do ; give no liberty to thy self in unlawful things ; use not the utmost of that liberty which is given thee in other things : and so use thy liberty in what thou art permitted, as that it may not hinder thee in the Things thou art commanded.

Pro-

Promise nothing which may prejudice thee in the performance ; perform what thou hast promised, tho' to thy prejudice ; think thy self bound by thy Word, tho' without Oath or Witness : If thou art not well able to perform, consider thou wert able not to promise ; a good man measures his Promises by his Ability, but he measures his Performance by his Promise.

Account it the greatest knowledge truly to know thy self, and the greatest conquest to subdue thy self; do not give way to thine Own Lusts, nor boast of thine Own Parts: To do nothing that is ill, nor vain-gloriously to tell of what thou dost well ; in all things to approve thy self a good Man, and a Christian, but not boast of it.

Place not Religion in Talk only, it is an easier matter to give Counsel than to follow it: Sometimes we have known Men to fall into those Sins from which they have with great pains converted others: But Christianity (as we say of Charity) begins at home: It was *Christ's* to St. Peter, *Art thou converted, strengthen thy Brethren*: But first he converted himself, he may haply save others that is not saved himself, yet he will sooner save another that goes in the way of Salvation himself; good Doctrine is weakened much with ill Life; he that will do good upon others, must first be good himself.

Speak nothing which thou wouldst wish to recall; and do nothing which thou shalt need to repent; condemn nothing in a humour, nor maintain nothing out of Faction: Never defend a
False

False Cause, either to revenge a Wrong, or to do a Pleasure.

Think only the present time thine, for that which is past is none of thine; and that which is to come, it is a question whether ever it shall be thine: So the certain time of thy Life is very little, and the account which thou shalt certainly give of this Life very great; and thy account is made greater by tarrying, but thy Life less; so that to put off the finishing of this Account till a farther time, is to make thy self a greater Account, and have less time to do it in: Nay, thou shalt answer for the neglect of that time wherein it might have been done, and it may be denied another time to do it.

Measure not Goodness by Good Words only, a Parrot may be taught to speak well: Good Words cost us nothing, and Men
are

are for that Religion that is cheapest : It is an easie matter to speak like a Christian ; Satan himself can talk Scripture : Charity consists not barely in knowing, or discoursing of what is good, but in practising what we do know ; in Religion not to do as thou sayest, is to unsay thy Religion in thy Deeds.

Ever expect Death, tho' not wish for it ; let thy last Hour find thee rather willing to go, than contented to tarry : Put not off amendment till another Day, thou art not sure to see an end of this : Provide that thy Death-bed may rather find thee fitted for God, than fit thee ; and so order thy Estate, and thy Soul in thy Health, that when Death comes thou mayest have nothing to do but to die.

La

In point of Reformation, first pluck out thine own Mote, spend not thy time in exhorting Others to the keeping of the Commandments, and break them thy self: Measure not thy Goodness by another's want of it, nor measure thy want of Goodness by others Store of it: God doth not so, tho' thou art not so good as the best, yet while thou endeavourest to be so, thou art good enough, God who works in us both to will and to do, doth in some case accept the Will for the Deed.

Reckon nothing which thou hast thine own; nor nothing which thou doest at thine own disposing: And use all, not as a Master, but a Servant, remembering thou must one day answer for them to their Master.

Do not murmur at thy Condition, if mean; nor measure God's Blessings by thy Wants, but by thy
thy.

thy Deserts ; if God be better to others, than he is to thee, yet while he is better to thee than thou deservest, he is good enough.

In Christianity, not think to attain the end, without the means ; and if the same means do not in all produce the same effect, not to impute it to any alteration or deficiency in the means, but in the Subject ; the means is the same, the parties are not ; all men are not alike hardened in Sin, therefore all are not alike hard or easie to be converted : Sins are compared to Diseases, all diseases are not mortal, some Humours spend themselves, others are not recovered, but with expence and danger ; and the same Sicknes is not removed with the same ease in all Bodies, because there is not in all the same Temper ; That Physick

sick doth but stir the Humour in some Bodies, which in others would utterly expel it; it is with the Sickness of the Soul, as of the Body, all Sins are not equal: all men are not equally sinful, either the Sins may be less, or of less continuance; for Custom, as it begets a greater liking of Sin, so it leaves a deeper root; continuation of things makes them partly natural, therefore we call custom another nature; settled Impieties, like settled Humours, do not easily stir; tho' the means are the same, yet while the subject is not, it is no wonder that the effects are not; there must be the same disposition of the matter, as well as of the agent; it is not enough that the Word be the same, if the Hearers be not; as the same Physick doth not work, or cure alike, nor the same Seed thrive alike in all Grounds,

Grounds, so neither doth the same Word save alike, or prevail alike with all: *Sodom* would have repented with those means which *Corazin* did not; in thine impenitency therefore not to accuse God, or the Means, but thine Own Self; in thy Conversion, not to thank thine Own Self, or the Means, but God, and the Means under God.

Remember that as there is one Death which thou must prepare to meet, so there is another Death which thou must study to avoid, the Death of the Soul: The Natural Death consists in the dissolution of the Soul from the Body; the Spiritual Death, in the dissolution of the Soul from God; and one Day, of Soul and Body from God, which is the Second Death: Now as we say of the Natural Body, That the way to be young long is to be old betimes, so the
way

way to live not long, but ever,
is to die betimes : If thou die but
once while thou livest, the death
of Sin, thou shalt live eternally
after thou art dead.

Love nothing in this World too
well, no not thy self : Think of
the Pleasures of this World, ei-
ther as Sins, or Occasions of it;
and the other more necessary
things of it, tho' they have thy
Presence, let them not have thy
Heart, and use them rather be-
cause thou wantest them, than
because thou likest them; and so
provide, that thy Death may be
the beginning of thy Happiness,
not the end of it.

*Ever suspect, ever fear
For to be too happy here :
Lest in Heaven thou have less,
(If any) for this Happiness :
Seldom any have I known
To have Heavens more than one :
All*

*All the Pleasures of this Life
 They are useful, but a Knife.
 I may warm me by their Fire,
 But take heed of coming nigher :
 Yet in this is danger still,
 He that warms, is after chill :
 Oh JEHOVAH, but with thee,
 Is there true felicity.*

*All this Sublunary Treasure
 Yields but counterfeit of Pleasure ;
 Silken Cares, Kings of Clouts,
 Full of Torments, Fears and Doubts ;
 Trifles, Dangers, baited Hooks,
 Shadows, only Shape and Looks,
 Of what we call worsethannoughts,
 Snares, Temptations, if not Faults ;
 Whether it be Birth or Place,
 Beauty, and the Pride of Face,
 Honour, Wealth, or higher yet,
 That they call a Favourite,
 Like a Shadow on the Sun,
 Have their Being, and are done :
 From another's like or frown,
 So they rise, and so go down :*

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*They are got, and kept with Fears,
And are parted with, with Tears,
And accounted for with Horror,
And then Dives is the poorer :
When that final Day shall come ;
(A dreadful Day indeed to some)
And we answer for their use,
Then to want them we would chuse ;
So then much of these to ask,
Is to beg thyself a Task.
A Beggary, for thus to be
Is the greatest Poverty :
All thou hast is on the Score,
What is that but to be poor ?
Add to this, it doth not last,
And Happiness is Torment past.
It may be present, so thy boast
Is but may be, at the most :
In Heaven only is there Bliss,
That ever shall be, ever is :
Worldly Laughter is not Mirth,
Born and buried in the Birth :
Where, O God, there wants thy Grace,
Mirth is only in the Face :*

*O God, thou art, only thou,
To morrow, yesterday, and now;
To thee my self, my time I give,
All that I have, all that I live.*

Deliberately to move to any Business is proper to Man; headily to be carried by Desire, is common to Beasts; in Civil Actions be led by Reason, not thy Appetite; in Divine Actions by Religion, and do nothing that may forfeit either thy Reason, or thy Honesty; measure the goodness of things by their lawfulness, not by their profit, nor be drawn to do ill for advantage, nor intend thy particular good with the forfeiture of the general.

In Religion publish nothing which thou dardest not stand to, nor libel against the Truth; if thou think it is not the truth, why dost thou publish it? if thou thinkest it is truth, why art thou
asham'd

asham'd of it ? Such are between two Rocks, either of which splits them ; for either they sin in publishing that which is a Lie ; or else having published it, they sin in being asham'd, or afraid to stand to it, which they think is the truth : True Gold flies not the Touchstone ; a good Man's Actions are such as he fears not to be discovered ; it is a sign their Works are ill, when they dare not own them ; *Odêrunt lucem*, is our Saviour's note of such ; if it be the truth, they ought not only (in some case) to own it, but to die in it ; if it be a Lie, they ought not to live in it, much less to give it life ; every Lie is a Sin ; but to print a Lie, is to justify a Sin, and in Religion to print a Lie for Truth, is to father a Lie upon God ; a good Man will publish nothing in God's Name, to which he dares not set his own.

Mea-

Measure not thy self by what men say of thee, they may mistake thee; it is their Sin, not thine if others slander thee; to be ill spoken of, and undeservedly, is neither thy fault, nor alone thy case; *Christ* himself was thought a Wine-bibber, and *St. Paul* mad: If ill Tongues could make Men ill, good Men were in ill taking; never regard what any can say against thee, but thine own Conscience: Tho' all the World condemn thee, while God and thy self do not, thou art innocent enough: The wickedness of ill Tongues doth but dirt themselves, the Mire that is cast upon thee is not thine; care not to have ill Men speak well of thee, it may be if thou wert worse, thou wouldst hear better; *Parcit ignatis maculis similis fera*: The Devil doth not accuse his own, if thou wert one
of

of them they would speak more favourably : Be careful to be clean to God, whatever thou art to the World, and be slow in soiling and blacking others : If they are not so clean as thou couldst wish, their foulness be to themselves ; let them be never the fouler for thy mouth ; they that are forward in censuring and accusing others, are usually such themselves.

To all thy Promises need no other Bond for thy Word, nor no other Witness but God : Be careful never to promise any thing of which thou shalt wish to be forgiven the performance, nor plead either want of ability or testimony ; an honest man doth not promise more than he means, nor a wise man more than he is able.

Be

Be not a Servant to those things which thou shouldest command ; thy Money, thy Body, and thy Appetite, or thy Sensitive Part ; but use thy Estate to serve thy Body, and thy Occasions, and thy Body to be subservient to thy Soul, and thy Soul to serve God : Thus while either of these serve in their proper Office, God is serv'd in all : If thou art commanded by the first of these, thou art neither thine own Master, nor fit to be God's Servant.

Resolve nothing but upon good ground, nor alter thy Resolution but upon good Reason ; not inconstantly to waver, nor obstinately to persevere in things : to hear others Judgments besides thine own, and if right, to submit to them : Not to think it a disparagement, that there are wiser than thy self : To think it a Fault

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Fault rather to stand in an Error than to fall into one ; nor chuse to defend a Lie, rather than descend to yield to others in that which is the Truth : To maintain an Opinion because it is thine, not because it is true, is to maintain thy self, not the Truth, and to prefer thy self, not the Truth.

So far intend thy Profit, as that thou still subject it to thy Religion ; not make thy Commodity the Stern of thy Conscience ; he was not the best Disciple that had the Bag : So procure or continue to thy self a place upon Earth, as that thou lose not thy place in Heaven.

Learn not to examine thy self by what thou art not ; as the Pharisee, not like other men, and while some others are worse, to think thou art well enough : We measure crooked things by
D that

that which is strait, not by that which is more crooked; the Rule of Goodness is God's Word, not other Men's Deeds; not to measure the straitness of thy Life by the crookedness of anothers; he that measures his Beauty by anothers Deformity, may still be unhandsome enough: If a Drunkard shall measure himself by some Debauchedness, he will seem a sober Man: In the Day of Judgment, God will not examine thee by what others were, but by what thou wert commanded to be.

Plead not for Licentiousness of Life, under Liberty of Conscience, as if Christian Liberty consisted in doing what they list: or that Christ hath so freed thee from the Yoke of the Law, as that thou art not still subject to the Commandments: not think that Christ was therefore
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obedient unto the Death, that thou shouldest be tied unto no Obedience of any thing during thy Life : that the Merits of our Redeemer hath obtained, not that the Commandments of God should not still be observed, but that the not perfect observing of them should not be imputed.

Make not other Men's Sins thine by imitating them: nor thine, other Mens, by teaching of them; do nothing in which thou would'st not be followed : follow nothing of which thou canst not well justify the doing.

Affect not much Business, especially of other Mens; yet to hate Idleness, to use Recreations, but not dwell in them; to affect rather what is needful than curious, not to over-do: And in all these things to suffice Nature, not humour it.

Be slow in chusing a Friend, but flower in changing him when thou hast chosen: be courteous to all, but inward only with a few; thou mayest use that freedom to a Friend, which thou wilt not to every Acquaintance; thy Acquaintance is but thy Neighbour, but thy Friend is thy self.

Scorn no Man for his Meanness, and humour no Man for his Wealth: do nothing to please any, whereby thou shalt displease God; never be Drunk to please the Company, or think it uncivility to part Sober; or cease to be a good Christian, that thou mayest be thought a good Companion.

Be displeased with nothing which God doth, and as near as thou canst, do nothing where-with God is displeased; do all thou do'st as in God's presence,
and

and speak all in his audience ;
and let neither thy words nor a-
ctions be such, as to which thou
may'st willingly desire God's ab-
sence, or not desire his assistance.

It is the goodness of God to
us, that is the cause of the love
of God to us ; and it is the good-
ness of God in us, that is the
cause of the love of God in us ;
confess that the good which thou
receivest is not for thine own
sake, nor the good which thou
doest is not by thine own power ;
it is the Mercy of God that
moves him to do for us ; that in-
ables us to do that which pleaseth
him.

Account that good which is
Lawful, not which is Profitable ;
and endeavour rather to serve
God, than thine own Turn in
all : make these two the rule of
thy self, Justice, and Godliness,
and thou shalt fulfil the Duties

of both Tables, God and thy Neighbour.

Not repiningly to complain of thy Sufferings of this Life, since it is partly in thy power to make them Blessings, and if to make them Blessings be in thine own power, then that they are otherwise it is thy own fault: God intends amendment in it; if it do no amend thee, thou makest it a punishment, not he.

Labour to see thy own Mortality in other Men's Deaths, and thy own Frailty in other Mens Sins. And since thou must shortly die, be afraid to sin, and so order thy sins as thou may'st not be afraid to die, that thy sins do not bring thee to a worse death, and that this death may lead thee to a better life.

Do what thou art commanded, not what others do; make no Man's Example a Rule, not the
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best Man's; all may err, and he that in all things follows him that may err, will be sure in some things to fall into error.

Call to mind often what thou hast done, and then compare with it what thou hast suffered, and what thou hast received; and when thou shalt find, that thou hast received more good than thou hast done, and hast done more evil than thou hast suffered; fear that there is less good behind for thee, and more evil; and therefore betake thee to Repentance and a new Life; and by that thou may'st prevent the evil which thou hast deserved to suffer, and procure to thy self, though not deserved, a reward of that good which thou hast done.

Let it not trouble thee that some others have lived longer than thy self, not the length of

thy life, but the goodness is the measure of thy happiness; if thou hast liv'd well, thou hast liv'd long enough: if thou hast not liv'd well, thou hast liv'd too long.

Never think it too soon to repent, thou do'st not know how soon thou may'st die, and after death it is too late; he that puts off his amendment with hope of living, loseth eternal life in presumption of this.

Intend rather the effecting of a publick good than a particular: for by intending only thy particular good, thou mayest do wrong to the publick, whereas thou canst not effect a publick good without thine own good in particular: for whatever is beneficial to the whole, cannot be prejudicial to the parts; so then thou being a member of the whole, in performing a general good, even by that thou

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art so far good to thine own particular, as thou hast an interest in the general: whereas by seeking thy private good with the neglect of the publick, thou dost both decline from the common nature of things, and from the nature of goodness, which is by so much the more good, by how much it is good to more, and dost rather that which is good to thee, than what is truly good in it self: this is to make thine own self and thy advantage the Rule of Goodness, that thou shouldest make Goodness the Rule of thy self and thy Actions.

Think that in death thou dost not lose a life, but exchange one; death is but a change, and therefore not to fear a change, that art every day so acquainted with changes; every change is a kind of death, inasmuch as that which is changeth from, doth die to

what it was : If the Beasts and Creatures themselves did not change from what they are, how should we be fed? Nay, if their Skins and Cloathing did not change from its natural use to them, how could it be useful to us? If the Sun it self did not change its place, if the Year, and the parts of the year did not change, how should we either have Life or Necessaries? thou then that dost thus subsist by changes, why dost thou fear a change? especially considering that other things being ever altering in themselves, do yet ever continue alterable; whereas we changing but once, and for the better, shall ever after remain immutable; so that to be loth to Change, is to contradict what thou doest, fear a Change, and yet love a Life that is full of Changes.

If

If God hath made thee handsome, let not that make thee proud : Beauty is an Ornament, do not thou make it a Snare; why shouldest thou have cause to wish that thou hadst been ill-favoured? shew nothing naked of thy self to others but thy Face, and that only that thou may'st be known, not seen: Be Courteous to all, but not Familiar : Stay not to hear thy handsomeness praised, much less to praise it; think no time so ill-spent about thy self, as in Dressing, nor no Money as in Fashions, yet in neither be Ridiculous, allow for both: acknowledge no Beauty in thy self, but of the Mind, nor strive for none: If God have made thee Beautiful in others eyes, let it be thy care to make thy self so in His: Beauty without Grace is the greatest Deformity.

In God's House and Business
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get thine own: be there as a Member of the Church, not of the Commonwealth; empty thy self of this World, thou art conversant in the next: let all thy Senses have no other object but God; let thy ears be open, but thy eyes shut; if another's Beauty draw thy eyes from God, that Beauty is become thy Deformity, and hath turned God's Eyes from thee.

Love no Woman, but a Wife, and use no familiarity with her, but in publick: thou knowest not whither it may grow; many have thought no hurt in the beginning of those things that after have proceeded to Impiety; and in all thy behaviour, examine not what thou dost, but with what mind thou do'st it, else that which happily in it self was indifferent, is to thee unlawful: to a good mind all company is safe, and all familiarity is harmless. Love.

Love thy Neighbour as thy self in the kind unfeignedly ; but love thy Friend as thy self in the degree : Do as much as thou canst, but love more than thou canst do : He that doth but little for his Friend, because his Ability is so, loves more than he which doth much, but less than he is able.

Revenge no Injury, tho' thou canst : And requite every Courtesie if thou canst ; yet shew that thou art willing to requite a Courtesie where thou art not able ; and shew that thou art able to revenge a Wrong (if thou canst) though thou art not willing ; so by shewing that thou couldst revenge this, thou wilt happily prevent another ; and by not revenging it, thou wilt prove thy self better than thou shewest ; for to revenge a Wrong done, is to do a Wrong to God : So thou wilt be
guilty

guilty of doing that which thou complaineſt of, and therefore unjuſtly complaineſt of that which thou thy ſelf doeſt.

Let thy conceit of thy ſelf be low, but thy deſires high, even as high as Heaven : Think thy ſelf not worthy of the leaſt Good, yet by the Grace of God capable of the greateſt : Think often upon *Chriſt's* Death, it will ſweeten thine ; and account it his, he accounts it ſo ; he died not for himſelf, but for thee ; and if thou live not to thy ſelf, but to him, then he lives not for himſelf neither, but for thee, to make thee partaker of Eternal Life, which already thou haſt in the certainty, tho' not in the fruition, and believeſt all this and more very humbly, but very confidently.

That

That thou mayest avoid Sin ,
avoid the Occasion of it ; as he
that complains of Heat removes
farther from the Fire: Omit no
Opportunity of doing Good, and
do no Evil tho' thou hast Oppor-
tunity : It is a greater commen-
dation of thy Goodness, that
thou mightest and wouldest
not.

Meditate often upon thy Death,
thou wilt like it the better ; and
often upon the next Life, thou
wilt like this the worse : Think
of this World as a thing in trust,
and provide to discharge it : ac-
count nothing thine own, but
as being shortly to give an
Account of it to the right
Owner.

Be not angry, without cause ;
be merry without offence ; admit
a seasonable Anger ; and shun an
unseasonable Jest : Be moderate
in both : Do not forget thy self
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in thy Anger, nor thy Friend in thy Mirth: By the one thou wilt be burthenfome to thy felf; by the other to the Company.

Love the Body, but fubordinate to the Soul: The Tenant is more noble than the Houfe: The moft beautiful Body is but a Body of Earth: and the Jewels which adorn it are but Stones in the Earth: And the Gold and Silver which it prides in, are Veins in this Earth; the Clothes which thou weareft, were the Clothing of fome Beaft, or the Labour of fome Worm, or at the beft, of a Man like to thy felf; think then with what vile things thou art made fine: Which yet do but make thee fo in the eftem of Others, not truly fo in thy felf; and do but hide thofe Parts which thou art afhamed to fhew, not adorn that inner part which doth truly

truly shew thee; therefore to be so much a Christian to prefer that part which thou hast common with Christ in respect of his Human Nature, thy Reasonable Soul: Or so much a Man, not to prefer that part which thou hast common with the Beast, an earthly Body.

If thou art a Master, let thy Family be awed rather by thy example, than thy Word; be angry for small Faults, it will prevent greater: Commend and encourage those that do well, they will do better; commendations of former Goodness is a provocation to more.

Think upon this Life as a Current, ever running; do not hope to live long, but be assured not to live still, and account it thy comfort that thou shalt one day die; to wish thy self ever upon
Earth,

Earth, is to wish thy self out of Heaven.

Be employed only in such ways as thou wouldst not blush to be met in ; *Thamar* goes disguiz'd, when to play the Harlot ; tell nothing of another which thou wouldst not have told him ; believe nothing of another which thou mayest not tell ; do not construe seriously what is spoken but in jest, and forbear those Jestes which may be construed to earnest ; hear no ill of a Friend, but reply ; and speak no ill, tho' of an Enemy.

In thy House let thy Entertainment be free, not costly ; bid thy Friends welcome to thy ability, not beyond it : Never make one Meal so, as thou must be fain to fetch it up out of many ; be hospitable, but provident ; think nothing too much for thy Friends, which is not too much for thy
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Estate ; Hospitality bids thy Friends welcome, and Providence makes thee able to bid them welcome: If Hospitality be the life of Neighbourhood, Providence is the life of Hospitality; he is not thy Friend that expects more than thou art well able; thou art not thine own Friend, if thou doest less; to live above thy Means is folly, to live too far below thy Means is a disparagement: Do all like thy self, so as may neither weaken thy Respect, nor thy Estate.

Love not Ill Company, lest thou learn the Ill of the Company: It is hard, not to be like the Company thou keepest: It is rare, if we deny not *Christ* in *Caiphas* his House: With *Solomon*, it is hard having the *Ethiopian* without her Idols; we see People change their Complexion with the Climate: Vessels smell of the
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Liquor they contain ; by Ordinary Communication in the Ways of Sinners, without a great deal of care, you will communicate with their Sin : *With the Froward thou wilt learn Frowardness*: he that goes to the Meetings of Wicked Men, will come a Wicked Man out ; or, to say the best, worse than he went in : For thy Conversation, let this be thy Rule, if thy Company be better, imitate them : If worse, convert them : If equal, and as thou art, join with them.

Feed the Poor often at thy Doors, sometimes at thy Table ; whatsoever thou givest to Christ in his Members, he will one day give back again to thee in thy person ; it is but just if God deny thee thy Daily Bread, if thou daily deny him the Crumbs.

Let

Let it not trouble thee, what is talk'd of thee when thou art absent, more than what will be talk'd of thee when thou art dead: an Ill Report doth not make thee an ill Man: Be careful to do nothing that deserves to be ill spoken of; let it not trouble thee to be ill spoken of undeservedly.

Let thy Prayers be frequent; thy Wants are so; and thy Thanksgivings frequent, thy Blessings are so: Pray daily at Home, and if thou canst, at Church; God is every where, but there he hath promised to be: Miss not the Confession and Absolution, unless thou hast no Sins to confess, or carest not to be forgiven them.

Think not the worse of the Ordinances of God for the Sins of the Preacher; those that are ill themselves, may yet be Instruments

ments of Good to others ; God hath promised his Blessing to the Thing, not to the Person : The Sacrifice of *Eli's* Sons were effectual for the People: It is not the Peoples Fault that the Preacher is wicked, and as it is without their Fault, so it is without their Prejudice ; it was our Blessed Saviour's of the Pharisees, *After their sayings, do ye* : We must follow their Sayings whose Deeds we may not : Thou mayest not refuse the Word of God from any, if they teach what they should, though they do not what they teach ; the wickedness of the Messenger doth not abate the Power of the Means, as the Intemperance and Debauchedness of the Physician doth not hinder the working of the Physick.

Re-

Remember often that thou art a Christian, and do nothing that may disprove it : Be not a Law to thy self, but be regulated by that which is a Law to us all, the Word of God : Study not much how to make thy Life longer, but better : Consider that the longer thou art here, the longer thou art from God ; let it be thy care rather to lead a Good Life than a long : Endeavour to thy ability to do well , and grieve that thou canst not do better : Do not wrong to others; forgive the Wrongs which others do thee: Strive what thou canst to keep a Good Name, but rather a Good Conscience : If Men mistake thee, comfort thy self that God which shall reward thee , doth not. Look upon the Necessities of others not as a Stranger, but a Member ; as thou wouldst have God look upon thine, be good to

to all, God is so, but with a difference, *Especially to the Household of Faith*: Cherish no Sin in thy self, and countenance none in another; acquaint thy self rather with the Commandments of God, than the Decrees, and conclude of thy Salvation to thy self rather by a diligent observing of his revealed Will, than by searching into his secret Will: Let not the Changes of this World to Preferment or Want, make thee either fond of thy Life, or weary of it: Be contented to live, but be desirous to die, *To be dissolved, and to be with Christ*: And if thou canst not attain to Perfection upon Earth, aim at it.

Let thy first care be to be good thy self, thy next care to make others so: Be not a Christian in shew only, yet in every thing shew thy self a Christian: Do nothing but what is good, and speak
no-

nothing but what is truth: He is the best Christian that speaks well, and doth as he speaks.

Let it trouble thee more to do a Fault, than to hear of it ; if thou art ill spoken of by another, first call thy self to account before him, it may be thou deservest it: Be more sorry that it is true, than that it is known : If false, it is not thy Fault that thou art belied, it is thy comfort that it is a Lie : Do not think to be ever free from Censure here, nor sometimes from Faults : He is the best Man that errs seldomest ; he is more than a Man that never errs.

In Religion receive no Opinion upon Credit, and vent none upon Discontent : Be of that Opinion that may save thee, rather than that may raise thee ; let not the Doors of thy Lips move upon the Hinges of another Man's
E Tongue

Tongue: Speak what thou think-
est, not what others speak; so
follow good Men, as remembring
they are but Men: Go rather
the way which you ought, than
the way which is gone: Make
others Companions, but not Co-
pies, or so far Copies as they
agree with the Original.

Take whatsoever God doth
thankfully, and do whatsoever he
commands cheerfully: Labour
to make a good use of ill Acci-
dents: Hate every Man's Sin,
love every Man's Person, and love
no Man's Sin for the Person's
sake.

Fear rather to do ill, than to
suffer for thy ill doing: He that
truly fears Sin, shall never fear
Punishment: Think upon the
Goodness of God, and thou wilt
love him; and think upon the
Justice of God, and thou wilt fear
him, and so by consequence love
that

that which may free thee from this Fear ; and so between these two, thou wilt fear to do any thing against him whom thou lovest, and thou wilt (at least) not love to do any thing against him for fear.

If the Actions of another reflect to thy harm, examine not what is done, but what was intended : And if he intended no ill, think he hath done thee none, though in effect he have ; willingly do no wrong ; wink at those Wrongs that are unwillingly done thee ; God doth so ; and measures what we do by what we mean to do : He that shot at a Mark and kill'd a Man, by the Law of God was not held a Murderer ; God that works in us both to will and to do, as he doth sometimes accept the Will for the Deed, so he doth usually measure the Deed by the Will.

Think him no true Friend, whom one Injury can make thine Enemy ; or that accounts every Error an Injury: He must have no Friends that will have a Friend with no Faults: Make no Man thine Enemy by doing him wrong ; become not an Enemy to every one that wrongs thee: Account every Man thy Neighbour, though thine Enemy, that needs thee.

In Religion look to the End, but by the Means ; think not to partake of what God hath promised, but by doing in some measure what he hath commanded : tho' Heaven be had without our desert, yet it is not had without our pains ; then mayest thou hope that God will be as good as his Word to thee, when thou sincerely endeavourest to be as good as his Word commands thee to be towards him.

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Do nothing which is ill, nor every thing which is lawful: Measure not thy liberty by the lawfulness of the thing, but the expediency: Many times an unreasonable good, though it be not ill in it self, yet it is in the Occasion of it: He which will at no time forbear to do something which he may, will at some time do something which he may not.

Be content to hear of anothers Praises before thee without repining; and to tell of anothers Praises without detracting: To speak well of all Men, or not at all; for as it is flattery to speak that good of another which is false, so it is detraction, to speak that ill of another unnecessarily which is true.

Forgive the wilful Injuries of any, yet tell him of them; by shewing of him his Fault, thou

shewest him his Duty : Do not love him less for it, but trust in him less : But if he be thoroughly sorry for it, be thou thoroughly satisfied ; God asks no more for thine ; consider that to suffer Wrongs is common to thee with Christ, and to forgive Wrongs proper to thee as a Christian : God doth suffer such Wrongs to be, that he may exercise thy Patience : And he commands thee to forgive those Wrongs, that thou mayest exercise thy Charity.

So live as thou mayest not be afraid to die, as thou mayest be assured of a better Life after Death : Do nothing which shall need an Excuse, or fear a Witness ; and so use this World, as remembring you must account for it in the next.

Let

Let thy Discourse be ever of goodness, but not of thine own; or of the good which thou hast received of God, not which thou hast done : If thy talk be good, thou doest at once both shew goodness, and teach it.

Be good without much noise : Be provident without perplexedness : Be merry without lightness : Be bountiful without waste : Live to the benefit of all, but to the service only of God.

The End of the First Part.

MEDITATIONS.

The Second Part.

DO nothing meerly for gain: Account not those Actions gainful to thee, for which thou must pawn thy Conscience; do not sell that which thou canst not buy, Piety; think not any thing in this Life worthy the loss of the next.

Do all thy Business leisurely, not dreamingly; undertake nothing but advisedly, and what thou hast undertaken go through with;

with ; propose such ends to all thy Actions, as thou mayest not be ashamed to own; as may witness thee both a wise Man, and a good Christian.

When thou seest any born into the World naked and helpless, think that thy beginning was no better ; and when thou seest any peaceably die, and decently buried, that thy end (haply) may not be so good ; there is but one common end to all, namely, Death ; but there are many sorts of Death, and what Death thou shalt die, whether a Natural, or a Violent, it may be a shameful; whether at home, or upon the way ; among whom thou shalt be sick, or by whom thou shalt be buried, if at all ; whether thou shalt die on the Sea, where thou shalt have no Grave, and that in a Shipwrack, where thou shalt have no burial; or in the Wars,

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where thou shalt have no Pity ;
and all alone, where thou shalt
have none to help, none to com-
fort thee, or to pray with thee ;
and whether then thou shalt have
Time to repent, or whether thou
shalt have Grace to repent; and
by any of these how soon thou
mayest be fetched; or how long
thou mayest tarry thou knowest
not; only this thou knowest, that
go thou must, and certainly soon-
er than thou wottest of; and that
if thou hast already outliv'd any
others, that this hath not hapned
to thee by any preheminance of
Nature, or difference of Mold :
The lower part of a Taper or
Light is not better than the upper
part, because it is longer before
it be consumed: That thou do'st
already differ nothing from a
Carcase or Dead Corps, but that
thou hast a Soul, which if thou
employest faithfully and in the
fear

fear of God, thou differest little from the Saints in Heaven, save that thou hast a Body ; if otherwise, thou doest but in that differ from the Devils in Hell.

Be strict in paying thy due, not too strict in demanding it : Unwillingly undertake a Suit, and willingly make an end of it : Chuse rather to buy Quietness with some loss, than Gain with contention : He that goes to Law for every Trifle, buys an unquiet Life at a dear rate, and will in the end find his Chests empty of Money, and full of Papers.

As at the first thou had'st thy Beginning and Being from God, so frame thy Life, that when this Being shall end, thou mayest return to God ; do all things to his Glory, and to all things ask his aid, since without it thou canst do nothing, even to speak of his praises thou wilt need his assistance.

Think

Think it not safe to defer amendment: Late Repentance is seldom sound: He which puts off to repent till Sickness, commonly makes but a sick Repentance, if any: If Sin keep possession all thy Life, it will hardly be gotten out when thou comest to die.

Make the Scripture the compleat Rule to thee of Good and Evil: Measure the goodness of other things not by their Nature, but their Use: Think indifferent things good or bad, according as Authority enjoins or forbids them: if supreme Authority impose any thing which it is not a Sin to do, think thou sinnest if thou refuse to do it: If it impose any thing which is a Sin, tho' thou dost not sin if thou refuse it, yet know thou sinnest if thou rebel against Authority: Thou mayest not resist a Lawful Authority, even in an Unlawful Thing, otherwise than by thy Prayers. Think

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Think not with the Fool, that there is no God, and do nothing that may make thee wish there were none: And as thou dost believe that there is a God, so let thy Life be such as may conclude to thee that he is thy God: if thou make him thy God in thy Service of him, thou wilt by that too make him thy Father in his care of thee here, and thy Debtor, at least by promise, in respect of his Reward to thee hereafter.

Think it a long Art to die well; and that thou hast but a short time to learn it: And beside that which thou art to learn, much it is which thou art to forget, and dost daily forget much of that good which thou had'st learned: Therefore not like truanting Boys to trifle away any of that time in telling Tales, which is too little to get thy Lesson.

Do.

Do nothing which may shut thee out of Heaven, yet do not despair, if thou hast done any: think every sin great, but none so great but may be forgiven; forgiveness of Sin is an Article of your Faith: you deny your Creed if you deny that: thou canst not wrong Jesus Christ more, than by making any Sin bigger than his Sufferings.

Examine not how long thou hast lived, but how well; measure thy Christianity by thy Piety, not by thy Age; think not that thou do'st benefit God, but thy self by being holy; consider that God hath no need of thy goodness, inasmuch as he is able to make a good use of thy sins: and that if thou wilt not glorify him by doing well, yet he is able to glorify himself by what thou doest ill; therefore to intend God's glory in all, in as much as thou

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thou shalt glorify him, tho' thou intend it not; and so doing God's will against thine own, thou do'st his will so, as that yet thou shalt be punish'd for doing it.

In every sin thou art about to commit, consider first how dear it will cost thee; that God hath not made Hell for nought; that he reserveth the Devil and his Angels to be company for impenitent sinners; that punishment is the end of all sin, and there is no end of that punishment; the short pleasures of any sin are not worth the long punishments they do bring with it.

Do not over-prize or affect the things which thou hast; do not perplex thy mind for the things which thou wantest; consider how many want more, and how courageously and cheerfully they endure those wants: and account it thy great want, that thou wantest

wantest their courage, even when thou hast not their wants.

Be no observer of other mens ways, nor of other mens humours: pass sentence upon no man's soul, it is God which judgeth; nor censure any man by the estate he is in: it is not sin but impenitency that damns any, and what knowest thou but he may repent? look diligently into thine own conscience, it will never repent thee that thou lookest not at all into others; other mens sins, as they shall in the last day be no part of thy account, so here to know them is no part of thy duty.

Conform thy desires to thy condition; be not troubled with thinking what thou might'st have been, or what others (happily) have been from less beginnings, it may be with less desert; whilst thou hast what is necessary, what
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thou wouldst have more, if it be not superfluous, yet it neither concerns thee as a Man, and essentially to thy being, nor as a Christian: Add to this, that if in outward things of the Body thou comest short of some, yet in the things of thy Soul and the means of Salvation, thou art an equal sharer with the best; consider the Bounty of God to thee in thine ordinary Blessings, which, however continuance make less regarded, it doth not make them less necessary; consider thy health and strength, &c. how ill thou could'st be without it, how earnest thou would'st be with God for it, if thou wer't without it; and therefore be careful not to be the worse for enjoying of those things without which thou wouldst esteem thy self so much worse than others, that God be not provoked to take them from thee
to

to make thee better ; but rather learn to know the goodness of God's Blessings in the fruition of them, than by the want of them.

Do not sin in hope of Pardon: do not forbear sin, only for fear of Punishment: Grieve not only for the Sins thou hast fallen into, but for those that thou art subject to; that thou art in a condition and body not free from Sin; which consideration of thy Sin, as it doth work grief, so that grief doth again extenuate thy Sin; for if thou truly do what thou canst, and art truly sorry for what thou canst not do, and desirest God to accept that doing, and that sorrow; though thou hast not that Perfection, which the Law doth exact, yet thou hast such a Perfection as God doth accept; with whom sincerely to endeavour what we should, and to grieve for the fail-

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ings of our endeavours, and to long and prepare for that place where there shall be an end of those Failings, is thought good enough, and though not such a goodness as by which thou canst condignly merit a Reward, yet such it is, as for which thou may'st expect one.

Affect every thing here as remembering here thou must leave it, do every thing here as that hereafter thou must account for it: Worldly things, as they should be the least part of thy care, so let them have the least part of thy respect; consider that in the last day not to have lov'd them well, but to have used them well, will be thy comfort.

Think of Death, not only as near, but profitable to thee, and in Death make thee willing to part with the Earth; consider that thou art then Journeying to
Hea-

Heaven : Think upon thy dying, not as an end of thy Being, but a beginning of thy Happiness : Here thou art happy, but neither simply nor long ; there is no good here without some mixture and Alloy : Besides, consider how little of these thou do'st then part with, it is not the Pleasure or Delight, &c. of many years, no not of many minutes that Death deprives thee of : Thou canst not be said to be robb'd by Death of the time or years which are already spent, because they are already dead to thee, and if thou didst live still, they should not revive to thee ; and that which is yet to come is yet not thine, and thou canst not be said to lose that which thou never hadst ; so all that thou partest with in Death, is but that which thou enjoyest at the very instant of departing : Surely he which considers

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ders seriously what he here leaves, and for what he leaves it, cannot think much to die; but rather think much to live, because in dying he doth lose nothing, but only exchange something, and that for the better: by how much eternal life is better than long life, and the society of Angels better than the company of Men; Heaven better than Earth, and the fruition of God better than a Man's self.

Pass not thy Word to thy Hurt; and break not thy Word for thy Advantage; consider that in all thy Promises God is either a Party, or a Witness; the Promises which thou makest not to him, thou makest before him; follow Justice and Goodness, though no Man know it; care for no other Witness of thy Sincerity than God, inasmuch as thou art to expect no other Rewarder of it. Do

Do nothing but what is Praise-worthy, yet esteem the Praise of Men nothing worth; inasmuch as it is the fault of most Men to commend rather those that are good to them, than those that are truly good in themselves; consider how many in the World do not know thee, how many do know thee but by hear-say, and thou dost not know what they hear of thee: and therefore thou wilt much wrong thy self, if thou measure thy worth by their praises which are beholden to thee, which may be partial; or the contrary, by their reports, who do not know thee, which is ever uncertain.

Let thy Prayers to God be often and earnest rather than long, and let Thanksgiving be ever a part of thy Prayer, for as God doth not usually bestow his Blessings without our Prayers, so
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neither doth he continue them without our Thanks; yet let all thy desires to God be conditional, if he please and see it good; refer thy Will to his, and thus by freely submitting it to him, thou prayest more powerful than by asking it; learn so to conform thy Will to God's, that whatever by his Providence shall happen to thee, thou mayest be ready to bid it welcome; whatever shall be taken from thee, to bid it farewell.

In Sickness use means for the recovery of thy Health; yet think what if thou should'st not recover, what if thou should'st die now; whether thou art ready for Death, whether thou art ready to give an Account of thy Life? and since both these must be done, and Sickness is an ill time to do it in, think that he which will be ready for Death in Sickness,

Sickness, must provide for it in his Health.

Do not perplex thy self with thinking what may be, or make to thy self Miseries before they are, and which it may be, shall never be ; account not thy self unhappy in any Mischances which befall thee, but that thou art happy enough that thou canst bear them ; ever think better of other men than of thy self, but think better of thine own condition and fortune than other men's, so thou wilt be ever content with that thou art, and not proud of it.

Measure the greatness or smallness of Sins not by the thing, but by the Commandment ; the thing in which *Adam* offended, was not great ; account all Sins mortal in themselves, and therefore fear to commit them ; but all venial in respect of God's Mercy,

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Mercy, and therefore do not Despair in them; let the Actions of thy whole Life be such as thou carest not who knows them, yet be not Ambitious to make thy goodness known; consider that thou art bound to be good, though no Man know it, and that it cannot be unknown to God who will recompence it; that Opinion makes not things better or worse: Pearls are not valued either in those places where there is plenty, or by those persons that want skill, yet have the same vertue even where they want their due value; if men think worse of thee than thou deservest, it is thy unhappiness, not thy sin; if thou deservest worse than they think of thee, it is their unhappiness to mistake thee, but it is thy sin not to be so good as they take thee for.

F

So

So enjoy this Life, as being willing to leave it; and so meditate upon the next Life, as being desirous to enjoy it; be good whilst thou hast time and means, lest if now thou may'st and wilt not, hereafter thou would'st but canst not, it is not unjust if God then deny that to thee, which before thou deniedst to thy self.

Weigh the goodness of God to thee in these two, what he at first made thee, after his own Image, and what he himself was afterward made for thee, after thy Image; First, he made us like himself, then he made himself like us; Man by his Sin having lost the Image and Likeness of God, God himself became in the likeness of sinful Man, that he might again make sinful Man like himself, and that he might take away his Sin, did take on himself not only his Nature,

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ture, but his Punishment, and to become his Saviour, became his Sacrifice.

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'Twas little that thou mad'st me first of

But thou wast Sold, and I was Bought.

No worth was I, nothing but worth in thee;

Yet Lord! thou wast the Price of me:

Oh height! oh depth! thy self would'st not be

(Blessed Saviour) to be mine. (thine,

Therefore will I no longer be mine own,

That so I may be thine alone.

Do rather those things which are good, than those which are acceptable; do and speak all from thy heart, yet neither do nor speak all that is in thy heart; go about nothing rashly, and be not easily diverted from what thou goest about. Be good not only inwardly to thy self, but externally to the World; let thy outward Conversation answer thy inward Conscience; give no occasion to any to think worse

of thee than indeed thou art; and if without just occasion they do, comfort thy self that thou art better than they think thee.

Be provident, but not Covetous, in thy Affairs; look at thy profit, but neither first, nor wholly; think it the greatest gain to do well; be not drawn to an unlawful act, either for fear or company; do not lose a good Conscience to gain a Kingdom; consider there is a better Kingdom than this World hath any, promised to the keeping of it?

If thou wouldst avoid sin, avoid those things that may occasion it; thou may'st safer and better shun a temptation, than shun the sin when thou art tempted; it is an easier matter to keep out of the Fire, than to keep from Burning when thou art in.

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Meditations. . 101

Rather run than be drawn to goodness, yet neither run, nor be drawn into sin; be not perswaded to be evil, and be good though none perswade thee: nay, though they perswade thee to the contrary; let no Man's Will prevail with thee against God's, let God's Will prevail with thee even against thine own; and so by chearful submitting of thy Will to God's, thou dost in some sense subject God to thy Will; for willing nothing but according to God's Will, he should deny his own Will, if he denied thine.

Think all Godliness gainful, thou canst not say that wants gain, that gains thee Heaven; in all things shew thy self a Man, and be Govern'd by Reason, not by thy Appetite, or thy sensitive part; do not all things which thou hast a mind to; do not for

the importunity of other things contrary to thy mind: or if thou art drawn to do sometime something against thy Mind, yet never be drawn to do any thing against thy Conscience.

Commend not any Man in any thing where he deserves it not; excuse what is spoken disgracefully of any Man, though he deserve it; it is a better Office to defend a Neighbour in his absence, than to magnify and extol him, being present; for so doing thou canst neither puff him up by what thou sayest, nor be thought to flatter him by saying it.

Strive not unjustly at Law for that which is anothers, lose not every thing which is thine own without striving for, if it be of moment; Religion doth not so teach Patience towards others, as

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that it forbids us in a just cause to defend our selves; yet contend not in a Suit for a trifle, thou may'st lose it better-cheap than thou wilt recover it: as I would not impose on Men their Sheepishness, which are content to purchase their Peace with the loss of their Estates, so neither do I like their Valour that sell their Estate to buy contention.

As we do not of things, so neither may we judge of Men always by the appearance, (hypocrisie hath usually a better vizard than it hath a face) yet judge of no Man contrary to what he appears; I cannot think him a sober Man whom I see every day distemper'd with drink, yet he may be Intemperate whom I never see so; we too often find demureness without sincerity; he who in all things believes always his eyes, is no

less subject to Error than he who will believe them in nothing.

Some Men love their Friend, as intending and wishing some good to him; others, as hoping only, and expecting some good from him: The first of these loves his Friend, the latter of these loves himself. Love every Man that doth for thee, good Nature requires that; and be ready to do even for those that do not love thee, Religion requires this; neither do only for those that love thee, nor love any Man only for this reason, that he may do for thee; he which loves another only for gain, loves the gain, not him.

Fear rather a secret, than an open Enemy, the Malice which is not seen, is not easily warded; Envy no Man for his Parts, and Contemn no Man for his Weaknesses; bear with the Frailties
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and Imperfections of thy Neighbours, consider that God bears with thine; do all like a wise Man providently, and circumspectly for thy self; yet like a Christian with respect to others.

Think Contentation the greatest Wealth, and Covetousness the greatest Poverty; if thou hast not so much as others, yet thou hast that which is appointed for thee, and consider, that in Heaven the reward shall not be according to what we have here, but what we have done here.

Learn to distinguish aright between those things which thou art but to use, and those things which thou art to enjoy: to love God for himself; and other things only for God; for if thou do'st love God for other things, and other things for themselves, thou do'st only make use of God for

enjoying of those other things, whereas thou should'st desire God only for himself, and other things only to further thy desire of God: a wicked Man loves God because he cannot be without him, the righteous Man loves God because he would not be without him; the one loves God because he knows he is Good, the other because he hears he is Bountiful; the good Man loves him for what he is, the other for what he hath; so he enjoys those things which he should but use, and doth but make use of God, whom he should labour to enjoy.

In all Religious Performances, do not look only at what thou art to do, but how thou art to do it; measure the goodness of the thing by the lawfulness, and that by the Commandment: but measure the goodness of the Act by the end, and that by the intention:

tention: that Duty can never be rightly done, that is not done to a right end: he that performs a good work with an ill intention, may be said to have done good, but cannot be said to have done well; and he who doth good, and not for God, receives from God no reward of his doing, nay, he receives a contrary reward, because by intending his own end he doth not serve God by that Duty, but makes God in that Duty serve him: and that which was in its own nature good, is made sin in the performance; and so by doing God's Will for thine own Ends, thou sinnest worse than by leaving it undone, because it is a less fault through Infirmary to do ill, than in pretence only, or vain-glory, to do well! for as he which loves that which is good or just, so far only as it is profitable, loves

loves profit, not goodness: so he which doth good only for his own ends, whether of advantage or glory, cannot be said simply to do good, but to do good to himself.

Think thy Service which thou performest to God is already paid for, inasmuch as thou canst serve him with nothing that is not his, yet expect a reward of thy Service, tho' thou merit none, nor only expect but claim it; God doth no less owe that which he hath promised, than that which thou deserveest.

Let thy Apparel and Dress be such as may shew Cleanliness without Pride, and thy Behaviour such as may shew Gravity without strangeness, and Affability without Lightness, and thy Discourse such as may shew that thou dost not affect to talk, nor affectedly to be silent; and in
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both thy conversation and talk;
be always careful to give good
Counsel, and good Example.

Practise Patience, yet know
when to be moved; God while
he commands in us mercifulness
towards others, doth not forbid
us the defence of our selves; it
is not safe to forgive a Wrong
where it will encourage any fur-
ther to wrong thee; if he be sor-
ry that hath offended thee, for-
give it; if he boast of it, punish
him that he may be sorry for it;
Impunity makes many bold,
sometimes the conniving at one
Fault is the cause of many.

Let not the abuse of any thing
make thee condemn the thing;
account not every thing ill which
the Superstition or Errors of any
have made ill to them; for as
there is a good use of Sin, for so
God uses it, so there is a sinful
use of what is good; yet neither
is

is the evil less evil, because God useth it well; nor doth that which is good become evil by our evil use: Let it be thy commendations and wisdom to bring good things to their right use, not to fling them away because some abuse them; if we shall allow the use of nothing which the Idolatry or Superstition of others doth prophanely abuse, we shall neither have Churches, nor Scriptures, nor God himself.

The good Counsel which thou givest to others, first follow thy self; and the Faults which thou reproveest in others, first mend in thy self; it is the ill custom of the World, that for the most part Men neither do what they teach, nor mend what they find fault with; it is indeed a harder matter to do well, than to direct well; he that cannot shoot himself, may give aim, therefore
know-

knowledge of goodness is more general than practice, because the One is an Ordinary Act of the Understanding, and of a Natural Man, but to the Other is required a Supernatural Help; think it no praise to thee then that thou knowest what it is to do well; or when others do amiss, that thou art able to direct those that go wrong, but that thou do'st follow those Directions thy self.

Let nothing come from thee either in thy Discourse or Actions, that may not beseem thee; for though haply it were not ill meant, yet it may be ill construed; others see not thy Heart, and therefore judge of thee by what they see; to avoid therefore the Censure of others, do nothing which thou thy self would'st censure in another.

Think

Think no Calling disgraceful though never so mean, it is the Condition of our present State to eat our Meat with the Sweat of our Brows ; even the pure State of *Adam* had somewhat to do ; God never allowed Idleness to any ; the Angels in Heaven are employed even in Heaven, where there is nothing but rest, yet there is no Idleness ; Wherefore hath God given us Ability and Parts, but to employ them ? In Labour there is not only Comfort, but Profit ; in Idleness there is not only Beggary, but Sin, nay, a double Sin ; for he robs God of the Glory of those Parts, and his Neighbour of the Benefit of them, by not using them : God which hath promised us a Blessing in our Callings, hath threatned a Punishment to our Idleness : Ye know the Servant was condemned for hiding his Talent.

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Modesty is the greatest Ornament of a Woman, more than Jewels or Cloathes, nay, more than extreme Wit or Beauty; these latter are sometimes a Sword against the Owner, but the Other always a Buckler; a grave and strict Carriage is a stronger denial of Temptation than Words, and doth at once teach ill Minds what to expect, and what to do: Let thy Behaviour and Countenance be such as may make wicked Minds blush to be uncivil, not only to thee, but before thee; scorn no Company, not the meanest, but be not fond of any: Use no Familiarity to any which Strangers may think too much, or which may encourage another to look for more: be sober without Coyness, and affable without Fondness: Avoid Pride and Levity, yet think it a commendation rather.

ther to be censured as strange,
than wanton.

Have ever the same Mind to
Godward, sick, and in health;
do not purpose amendment of
Life only on Condition that thou
may'st amend in thy Health; do
not forget those Promises when
thou art well, which thou wert
so free of when thou wert sick;
he who doth only promise well
when he is visited, and not en-
deavour the performance of those
Promises when he is well, is in
a more dangerous estate after his
recovery than before; whereas
he who is constant to goodness
when he is in health, is ready for
Death before Sicknes, and in
Sicknes desires his recovery only
that he may longer glorifie God,
not promise only to glorifie God
on condition he may recover.

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Be content to hear another's Praises, and thine own Faults with patience; hate no Man for telling of thy Errors to thy self, and be not forward to tell of any Mans to other Men; he which tells thee privately of thy Fault, desires thy amendment; if thou publickly tellest, and blazest another's, thou desirest his Disgrace, which as it is already thy Sin, so it will be thy discredit.

Be no Make-bate, nor an entertainer of those that are; thou art guilty not only of those Sins which thou do'st, but which thou do'st approve; think thy Neighbour's Welfare and Calamity thine own; though not in the participation, yet in the compassion; not Religion, but Good Nature requires this, that being Members of the same Body, if one Member be glorified, the other

other Members should rejoice with it.

Eternal Life, as it is but one where in God, so to it there is but one way, by Godliness; to the Holy of Holies there is no entrance without Holiness; other ways there are, but they lead to other ends: The *Epicures* made Pleasure their way, which too many do still: Other Philosophers made Moral Vertue their way, (few now do so much); but yet neither did the ones Pleasures begin in Vertue, nor the others Vertue end in true Pleasure: He that seeks for the World to come in this, looks for an infinite in a finite; the Pleasures and Commodities, &c. of this Life, are neither the earnest nor the means of the next: It is the fault of these Times, that Men study rather their advancement and profit, than their Souls,

as if present happiness did lead to the future ; such may do well to find out a new Heaven, if they can, they will never find out a new way to the old.

Many things are good in themselves, yet remember that their goodness to us consists much in our good use of them, yea, even the goodness of God himself ; for however infinitely good in himself, patient, merciful, &c. yet if I abuse that goodness, it is occasion to me of infinite evil ; as where the Stomach is ill affected, the Meat is offensive : If God bestow good things on thee, let not thy Sin alter the property, (the property, I say, not of the nature) for it is still good in it self, that by thy means is not so to thee ; thus Riches are said an impediment in the way to Heaven ; not that in Wealth there is more evil, but that it brings
with

with it more Temptations to evil: It is said, *hardly shall those which have Riches enter into the Kingdom of God*: Yet what is more hard to be done, it is more praise to do; and if God have blessed thee with Wealth, and thy abuse do not alter it from a Blessing, thou wilt find thy abundance not only not strengthen thy way to Heaven, but enlarge thy Reward, because there is then more praise of being good when thou hast had more Opportunities (it may be Invitements) to be evil.

Do not tell a Lie to procure a Benefit, much less to do a Wrong: Hate no Man's Vertues, no not thine Enemies, and imitate no Man's Faults; be not so much a Parasite to any, as to magnifie his Errors, much less to follow them; do not for sinister respects, do or approve that, which
but

but for that, thou woul'd condemn; be not a Broker, nor drive a Trade in Sin, consider that God is able to advance thee without these; consider that all those, and all the World cannot advance thee without God.

When thou remembreſt that thou art born in Sin, be careful to repent of that, not add more; if thou art not able to answer for the Sins thou art born in, what will become of thee for those thou haſt lived in? Thou art bad enough by Nature, do not make thy ſelf worſe by Cuſtom in Sin, let it be thy grief that thou do'ſt bring Sin with thee into the World, and let it be thy care not to add any more Sins to it whiſt thou art in the World; that thou art born in Sin, is enough to damn thee; if thou goeſt on careleſly and obſtinately to live in Sin, it will be impoſſible to ſave thee; consider

consider that as the Sword hung over the Flatterer's Head but by a Hair, so thou hangeth over Hell but by a Hair, by the slender Thread of this Life; if the Thread break before thou repentest, down thou fallest into everlasting destruction.

Be so affected to Temporal Things, as that they hinder not thy Affections to Heavenly; consider that they are an argument of imperfection, not of difference; that he is not more a Man that commands all the World, than he which hath nothing; and besides, that however they be in a kind requisite for thy present being, yet they do no way simply conduce to thy Happiness, inasmuch as in Heaven, where only we shall be happy, we shall be without them; in the mean time, if thou do'st want some of them, consider it is an argument of an imperfect State

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State to be subject to Wants; or if thou hast them, that it is no less argument of imperfection to have need of them: And therefore let all Earthly Indigencies minister rather a meditation of thy frailty, than a matter of discontent; that nothing befalls thee but what is proper to thy present condition, and that when this present shall end, none of these shall befall thee.

The End of the Second Part.

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MEDITATIONS.

The Third Part.

By the Lord Bishop of *BATH*
and *WELLS*.

Above all things endeavour
to preserve in thy Mind
worthy Thoughts of
God. Never take his Name in-
to thy Mouth without an inward
Reverence. And let the words
of his Mouth be dearer to thee
than Thousands of Gold and Sil-
ver. And remember always that

God is as Good as he is Great; and that no Man who does his Will, and Suffers for Well-doing shall go unrewarded. God is indeed Almighty, but his Power does not over-top his Goodness, nor incline him to Severity. *Thy power is the beginning of righteousness; and because thou art the Lord of all, it maketh thee to be gracious unto all,* Wisdom 12.16,18. And consider what the same Author adds, *Thou mastering thy power judgest with equity, and ordered us with great favour. For thou mayest use power when thou wilt,* Eccclus. 2. 18. So it is, *as his Majesty is, so is his Mercy.*

Meditate often upon the Divine Benefits, consider their Number, and the peculiar adjuncts which commend them to thee. Thy Being, Life, Liberty, Health, and all the conveniences of Life are entirely owing to God's Bounty.

Bounty. Very many are the Blessings of *Immunity*, such as are freedom from Sickneſs, great and ſevere Pains, extreme Poverty and Diſgrace. But who can expreſs the Benefits which are *Spiritual*, which God beſtows? He hath given his *Sen* to *Die*, promiſed his *Spirit* to *help*, made known his *Laws* to *direct* us, propounded eternal Life to *reward* and *encourage* our Obedience. God gives thee time to Repent, affords the Means of Grace, the Hope of Glory. Think how miſerable thou would'ſt be without theſe, how wretched they are that never had them, or that have forgone them. Here's a large Field for thy Meditation, here's enough to excite thy Praise, and ſilence thy Complaints.

Add to this that God beſtows theſe Benefits not only without a *motive* and any *deſert* of ours, but

but continues them to them who deserve amiss : That God neither *fears* nor *needs* us: That he would *be*, and be happy, if we were not at all, or were Miserable. 'Tis in his Power to Destroy us, and he may justly deprive us of his Benefits. Dwell upon these thoughts, they will lead to Repentance. *And say not, his mercy is great, he will be pacified for the multitude of my sins : for mercy and wrath come from him, and his indignation resteth upon Sinners, Ecclus. 5. 6.*

Distinguish carefully between the *means* and the *end* of Religion. The means of Religion are the Reading, and Hearing, and meditating upon the Word of God, Publick and Private Prayer, receiving the Sacraments, &c. But the End of Religion is the Change of our Life and Temper here, and the ultimate End, the Sal-

Salvation of our Souls hereafter. Never think thy self a proficient in Religion till thou hast gained the end of it; when thou art turned from Pride, Covetousness, and Sensuality, &c. and art become Humble, Heavenly-minded, Chaste, and Temperate, then thou may'st be said to have profited by Religion. In the use of all the means of Religion use great diligence and care. The best Remedy will not remove a Disease unless it be taken with care, and retained with good government. We are not bettered by the means of Religion because we are negligent in the use of them. *Keep thy foot when thou goest into the house of God, Eccl. 5. 1.* Prepare thy self for the Service of God, attend with great Réverence, unite all thy scattered thoughts, and do not forget what thou hast been about.

Remember that God will not be Mocked ; that it is the heart of the Worshipper which he regards: And thy Account hereafter will be very heavy if thou be not much better under the many advantages of becoming so. We are never safe till we love him with our whole heart whom we pretend to worship. *Froward thoughts separate from God, and into a malicious soul wisdom shall not enter, Wisdom 1. 3, 4.*

Next to that Duty we owe to God, we stand obliged to our Superiours. It is not for nothing that the Holy Scriptures conjoyn the Fear of God, and Honouring the King, and that the Honour which we owe to our Parents follows next in the Decalogue, upon the Duties we owe to God. We are to Honour the King as God's Substitute, and Ministers as his Messengers, and both

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both them and our Natural Parents for his sake as well as in Obedience to him. To these we must give a chearful Obedience, and Obey them in all things which God hath not forbid. Rebellion and Disobedience are heinous Offences, and speak a great Contempt of God Himself. *He that forsaketh his father is a blasphemer, and he that angreth his mother is cursed of God,* Eccclus. 3. 16.

Do not willingly afflict or grieve any Man, nor put him to Shame. Shew always a great Compassion to the Afflicted, comfort and assist them with all thy might who are in Sorrow and most Destitute. 'Tis a great Imitation of God to assist the Desolate and Friendless. *Deliver him that suffereth wrong from the hand of the oppressor, and be not faint-hearted when thou sittest in judgment.*

Be as a father unto the fatherless, and instead of an husband unto their mother. So shalt thou be as the Son of the most high, and he shall love thee more than thy mother doth. Ecclus. 4. 9, 10.

Neglect not to give Alms, Ecclus. 7. 10. Dare to trust God who hath promised to repay thee. Lay aside for the Poor a constant stock as thou art able. He spake a great Truth who said, No Man is a better Merchant than he that lays out his time upon God, and his money upon the poor. Remember that thy Lord and Master went about doing good: And that it is better to give than to receive. And therefore let not thine hand be stretched out to receive, and shut when thou shouldst give, Ecclus. 4. 31.

Buy the truth and sell it not, Prov. 23. 23. Pursue it diligently and examine things strictly.

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Error stalks about the World in the Mantle of Truth. Be careful neither to impose a Falsity, nor yet to be imposed upon. We may justly suspect those Men who will not permit us to examine. We are obliged to *prove all things*, 1 *Thes.* 5. 21. It is justly to be feared that he sells bad Wares, who is not willing to expose them by a clear light. *Strive for the truth unto death, and the Lord shall fight for thee: Ecclus. 4. 28.* Shew thy love to Truth by thy sincerity in all thy words and professions. Be always plain and open, and never pretend what thou do'st not mean. Abhor a Lie as a great Blot upon Human Nature, and the greatest Reproach and Dishonour. For so it is, *clear and round dealing is the honour of man's nature, whereas a lie faceth God, and shrinks from men.* Truth is always

always one and the same, and so we must be : No Temptation ought to draw us from it. It was said by one, *That it is heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth.* And the Wise-man says, *Let not mercy and truth forsake thee ; bind them about thy neck, write them upon the table of thine heart,* Prov. 3. 3.

Be always Mean in thine own Eyes. Thou canst not be otherwise if thou knowest thy self ; to do this is the first step to Wisdom. He that knows not himself will be but very little the better for his knowing other things ; whatever thou knowest, thou hast no cause to be puffed up : for as there are more things thou canst not do than what thou canst, so thou art ignorant of more, and more weighty things,

things, than thou knowest. *Hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us, but the things which are in heaven, who hath searched out? Wisdom 9. 16.*

Do not vehemently desire any worldly thing: A mean condition is always most safe, and hath most of quiet. God only knows what is fit for all his Creatures, and does always what is best. Barely to live is a great Blessing, and may serve to prevent our Complaints. If thou hast liv'd well thou hast no great cause to complain, because nothing can make a good man miserable: Thou hast lived amiss, what a blessing is it that thou art still suffered to live when thou art not fit to die? *Wherefore doth a living man complain? Lam. 3. 39.* Great Gifts and Places are charged

charged with great Accounts, and he who desires them hath a vain mind. *A very little is sufficient for a man well nurtured, and he fetcheth not his wind short upon his bed,* Eccclus. 31. 19. Remember this also, that *mercy will soon pardon the meanest, but mighty men shall be mightily tormented.* Wisdom 6. 6. And therefore, *Seek not of the Lord pre-eminence, nor of the King the Seat of Honour,* Eccclus. 7. 4.

Make it thy great care to clear thy Conscience, and ease thy Mind. In doubtful matters advise, and if thy Mind be loaded with Guilt, do not think to ease thy self by Wine and Company: These may divert the sense of thy Grief for a while, but will not remove the cause: Confess thy sin to God, and humble thy Soul before Him; and if thou needest farther advice to-
wards

wards the restoring thy Peace ,
and perfecting thy Repentance,
impart thy Grief to a Friend, or
thy Spiritual Guide. There is no
Evil to be compared to that of a
Conscious and Wounded Mind.
*Give me any Plague but the Plague
of the Heart, Ecclus. 25. 13.*

Live at peace with all the
World , and let it be a great
part of thy care and study to
be quiet. But be very careful in
making choice of an intimate
Friend and Counsellor. *Be at
peace with many, nevertheless have
but one Counsellor of a thousand,*
Ecclus. 6. 6.

Make choice of a Friend who
may be thy daily Monitor :
There is great need of a wise and
faithful one. *And whoso feareth
the Lord shall direct his Friendship
aright : For as he is, so shall his
Neighbour be also, Ecclus. 6. 17.*

A wise choice being made, the Friendship is to be observed inviolable: *Forsake not an old Friend*, Ecclus. 9. 10.

Thou wilt hardly arrive to any great Perfection, unless thou have a faithful Friend, or a bitter Enemy, said one of the Ancients. A faithful Friend to admonish thee when thou do'st amiss, or a violent Enemy to reproach thee.

Avoid the Conversation of that Man whom thou findest apt to speak ill of others. He that does this is to be shunned as a Pest.

Speak evil of no Man. And if thou knowest any evil of another, yet never think thy self at liberty to divulge it, but rather tell him of it thy self.

Put a fair interpretation upon every Action of thy Neighbour that is capable of it. There are
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many things may look ill which upon examination will not be found to have any evil in them.

Charity thinketh no evil. But Detraction is the Work of the Devil. Be always more prone to be an Advocate than an Accuser: One speaks a God-like Temper, the Other a Diabolical. Do not imitate the Devil, and think it enough to declaim against him. Consider this, that *when the ungodly curseth Satan, he curseth his own Soul*, Eccclus. 21. 27.

Making Reflections on the Faults of others, is generally a fruitless thing, it is often attended with Mistakes, and involves men in Sin. When we find it so hard to amend our selves, we may well esteem it a very unseemly thing with bitterness to inveigh against our Brother.

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Remember that every other Man partakes of the Divine Image, and of that Nature which our Lord did not disdain to take upon him: That he shares in the same Nature with thy self, and is endued with an Immortal Part. This should teach us Humanity and Civility to all Men. He that derides, and wrongs the meanest Man, reproacheth his Maker, *Who so mocketh the Poor, reproacheth his Maker: And he that is glad at Calamities, shall not be unpunished,* Prov. 14. 31. and Chap. 17. 5.

Converse with others so as thou mayest do or receive good: Conversation is very improveable: Take care that it be not unprofitable to thy self and others.

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When any thing is said amiss , or done indecently in Company, never deride the Weakness or Folly of thy Brother. 'Twill be great charity to direct him for the future , and wisdom to avoid our selves what we dislike in another. To deride him is great inhumanity , and a breach of good Manners ; to admonish is an Act of kindness and friendship.

In Company where a Dispute is raised , be not forward to engage and declare thy Mind. Above all things have a care of an Intemperate Heat. Debate with all calmness, and as a lover of Truth : Be well content to be contradicted, and if the Question be of little use or moment , matter not who hath the last Word : Whatever it be thou art concerned in , be content to deliver

liver thy self with the hardest Arguments, and the softest Words.

Rather chuse to discourse of Things than of Persons : Avoid all that Discourse which tends to the praise of thy self. If thou canst not avoid the speaking of others, chuse to speak well of them, and rather defend than accuse. Have a care of all detraction, and avoid a backbiting Tongue: It is easie to offend, but hard to make restitution. *To slip upon a Pavement is better than to slip with the Tongue, Eccclus. 20. 18.* He is never safe that converseth with a Backbiter, or alloweth himself in that Sin. *A Backbiting Tongue hath disquieted many: Whoso hearkeneth unto it, shall never find rest, and never dwell quietly. The stroke of the Whip maketh Marks in the Flesh, but the stroke of the Tongue breaketh the Bones. Many have fallen by the*
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edge of the Sword, but not so many as have fallen by the Tongue, v. 14, 16, 17, 18.

Be conscious to thy self of no other design in keeping Company, but the doing some good to thy Neighbour, or learning some good from him. This will in great measure preserve thee from the Faults which too often attend upon Conversation.

Seek the acquaintance of a good and vertuous Man. The Benefits thereof are unspeakable: But yet be careful not to despoil thy self, and of thine own Judgment, nor pin thy Faith upon another's Sleeve. *Be continually with a godly Man whom thou knowest to keep the Commandments of the Lord, whose mind is according to thy mind, and will sorrow with thee if thou shalt miscarry. But then consider well what follows, Let the Counsel of thine own Heart stand:*

stand: For there is no man more faithful unto thee than it. For a Man's Mind is sometimes wont to tell him more than seven Watchmen that sit above in an high Tower, Ecclus. 27. 12, 13, 14.

Do not defer the doing that which must be done. Our Life is uncertain, and he that does not now do well, 'tis to be feared he never will: We may not expect a good Old Age will succeed a Riotous Youth. *If thou hast gathered nothing in thy Youth, how canst thou find any thing in thine Age, Ecclus. 25. 3.*

Never commit that Sin against which thou hast confessed and bewailed: 'Tis dangerous to tread over the same Steps. *He that washeth himself after the touching of a Dead*

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Dead Body, if he touch it again,
what availeth his washing? So
is it with a Man that fasteth
for his Sins, and goeth again
and doth the same: Who will hear
his Prayer, or what doth his hum-
bling profit him? Eccclus. 34. 25,
26.

Chuse a Good Course of
Life, and Custom will render
it easie. Think nothing hard
which others have done; no-
thing unsupportable which others
have born. Set before thee the
best Examples; *Be not curious in
unnecessary Matters*, Eccclus. 3. 23.
Be confident of this, that
thou wilt find more Joy in
crucifying thy Lusts than any
Man ever did in gratifying
them. Dare to be thoroughly
good, and nothing shall harm
thee.

Think

Think often of Death and a future Judgment. Have the same apprehension of Things now that thou wilt have when thou art passing into another World. *Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.* Ecclus. 7. 36.

The End of the Third Part.

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An
Mr
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Son

grows
em to

Dr. Tillotson's
 LETTER
 TO
 Mr. Nicholas Hunt
 OF
 CANTERBURY.

Who had a *Cancer*, of which
 he Died, 1687.

SIR,

I Am sorry to understand by
 Mr. Faneway's Letter to my
 Son, that your Distemper
 grows upon you; and that you
 seem to decline so fast: I am very
 H sensible

146 *Dr. Tillotson's Letter.*

sensible how much easier it is to give Advice against Trouble in the Case of another, than to take it in our own.

It hath pleased God to exercise me of late with a very sore Tryal, in the Loss of my Dear and Only Child, in which I do perfectly submit to his good Pleasure; firmly believing that he always does that which is best: And yet though Reason be satisfied, our Passion is not so soon appeased; and when Nature hath received a Wound, time must be allowed for the healing of it. Since that, God hath thought fit to give me a nearer Summons of a closer Warning of my own Mortality, in the Danger of an *Apoplexy*; which yet, I thank God for it, hath occasioned no very Melancholy Reflections: But this perhaps is more owing to Na-
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Dr. Tillotson's Letter. (147

tural Temper, than Philosophy
and wise Considerations.

Your Case, I know, is very different, who are of a Temper naturally Melancholy, and under a Distemper apt to increase it; for both which, great allowances ought to be made: And yet, methinks, both Reason and Religion do offer us Considerations of that solidity and strength, as may very well support our Spirits under all Frailties and Infirmities of the Flesh; such as these:

That God is perfect Love and Goodness; that we are not only his Creatures, but his Children, and are as dear to him as to our selves: That *he does not afflict willingly, nor grieve the children of men:* and that all Evils of Afflictions which befall us, are intended for the cure and

118 *Dr. Tillotson's Letter.*

prevention of greater Evils, of Sin and Punishment; and therefore we ought not only to submit to them with Patience, as being deserved by us, but to receive them with Thankfulness, as being designed by him to do us that good, and to bring us to that sense of him and our selves, which perhaps nothing else would have done. That the Sufferings of this present Life are but short and light, compared with those extreme and endless Miseries which we have deserved: and with that exceeding weight of Glory which we hope for in the other World, if we be careful to make the best Preparations for Death and Eternity. Whatever brings us nearer our End, brings us nearer to our Happiness; and how rugged soever the Way be, the comfort

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Dr. Tillotson's Letter. 149

is, that it leads us to our Father's House, where we shall want nothing that we can wish for. Now we labour under a dangerous Distemper that threatens our Life; what would not we be contented to bear, in order to a perfect Recovery, could we but be assured of it? And should we not be willing to endure much more in order to Happiness, and that eternal Life, which God that cannot lie hath promised. Nature, I know, is fond of Life, and apt to be still lingering after a longer continuance here; and yet a long Life with the usual Burthens and Infirmities of it, is seldom desirable; it is but the same things over again, or worse: So many more Nights and Days, Summers and Winters; a Repetition of the same Pleasures, but with less pleasure and relish; e-

150 *Dr. Tillotson's Letter.*

very day a return of the same, and greater pains and trouble, but with less strength and patience to bear them. These, and the like Considerations I use to entertain my self withal, not only with contentment but comfort; though with great inequality of Temper at several times, and with much mixture of human Frailties, which will always stick to us whilst we are in this World: However, by these kind of thoughts Death seems more familiar to us, and we shall be able by degrees to bring our Minds close up to it, without starting at it: The greatest Tenderness I find in my self, is with regard to some Relations; especially the Dear and Constant Companion of my Life; which I must confess doth very sensibly touch me: But then I con-

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Dr. Tillotson's Letter. 151

sider, and so I hope will they also, that this Separation will be but a very little while; and that though I shall leave them in a bad World, yet under the Care of a good God, who can be more and better to them than all other Relations, and will certainly be so to those that love him, and hope in his Mercy.

I shall not need to advise you what to do, and what Use to make of this time of your Visitation: I have reason to believe that you have been careful in the time of your Health to prepare for the evil Day; and have been conversant in those Books which give the best directions to this purpose; and have not, as too many do, put off the great Work of your Life, to the end of it: And then you have nothing to do, but as well as

150 *Dr. Tillotson's Letter.*

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Dr. Tillotson's Letter. 151

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H 4 you

152 *Dr. Tillotson's Letter.*

you can, under your present Weakness and Pains, to renew your Repentance for all the Errors and Miscarriages of your Life; and earnestly to beg God's Pardon and Forgiveness of them, for his Sake who is the Propitiation of our Sins: In comforting your self in the Goodness, and the Promises of God, and the Hopes of that Happiness you are ready to enter into: and in the mean time to exercise Faith and Patience for a little while; and be of good Courage, since you see Land; the Storm which you are in will soon be over, and then it will be as if it had never been; or rather, the remembrance of it will be a pleasure.

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Dr. Tillotson's Letter. 153

I do not use to write such long Letters, but I do heartily compassionate your Case, and should be glad if I could suggest any thing that might help to mitigate your Trouble, and make the sharp and rugged way through which you are to pass into a better World, a little more smooth and easie.

I pray God to fit us Both for that great Change, which we must once undergo; and if we be but in any good measure fit, sooner or later makes no great difference.

I commend you to the Father of Mercies and the *God of all Consolation*; beseeching him to increase your Faith and Patience; and to stand by you in your last and great Conflict: that when you *walk through the valley of the shadow of Death,*

H 5

you.

154 *Dr. Tillotson's Letter.*

you may *fear no evil*; and
when your Heart fails, and
your Strength fails, you may
find him the *Strength* of your
Heart, and your *Portion* for ever.

Farewell, my good Friend,
and whilst we are here, let us
pray for one another, that we
may have a joyful Meeting in
another World. So I rest,

Your truly Affectionate

Friend and Servant,

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John Tillotson

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DIRECTIONS

How to be

CONTENT.

(Being an Extract out of his
Sermons of Contentment, in
his own Words.)

By ISAAC BARROW, D.D.
Late Master of *Trinity College*
in *Cambridge*.

L O N D O N:

Printed for *Brab. Aylmer*, at the
Three Pigeons in Cornhill. 1704.



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DIRECTIONS

How to be

CONTENT.

WE should believe our Condition, whatever it be, to be determined by God : And that all Events befalling us, do proceed from him. At least, that he permit-teth and ordereth them, according to his Judgment and Pleasure.

We

We are apt, when any thing falleth out unpleasant to us, to exclaim against *Fortune*, and to accuse our *Stars*: Or to inveigh against the Second Causes which immediately offend us, ascribing all to their Influence. Which Proceeding doth argue in us a *Heathenish Ignorance* and Infidelity: For that in truth, there is not in the World any Occurrence merely Fortuitous or Fatal: All being guided and wielded by the powerful Hand of the Allwise, and Almighty God.

We are apt to conceit, That the World is ill ordered, when we do not thrive and prosper therein: That every thing is irregular, which squareth not to the Models of our Fancy: That things had gone much better, if our Designs had found Success. But these are vain and perverse conceits.

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For we came not hither [into this World] to do our Will, or enjoy our Pleasure. We are not born to make Laws for our selves, or to pick our Condition here.

No, this World is a place of Banishment from our First Countrey, and the Original Felicity we were designed to. This Life is a State of Travel toward a better Countrey, and Seat of Rest.

And well it is, in such Cases, (well it is, I say, for us as Exiles and Travellers) if we can find any tolerable Accommodation, if we can make any hard shift.

It should not be strange to us, if in this our Peregrination we do meet with Rough Passages, Foul Ways, Hard Lodging, Scant or Course Fare.

160 *Directions how*

If we complain of such things, we do not surely consider where we are, whence we came, whether we are going.

We forget that we are the Sons of *Adam* ; the Heirs of Sin and Sorrow, who have forfeited our Rest and Joy upon Earth. We consider not, that the Perfection and Purity of the Blessings we have lost, is not to be found on this side the Cœlestial Paradise.

This World is purposely made somewhat unpleasant to us, lest we should overmuch delight in it; be unwilling to part with it; wish to set up our Rest here; and say, *Bonum est esse hic*: It is good for us to be here.

However, if we consider our Condition (be it what it will, how poor, how mean, how despicable and forlorn soever) we can-

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can have from it no reasonable
ground of Discontent.

I. *Perhaps, we are, for Instance,*
Poor.

What then ?

That Condition, rightly weigh-
ed, is not so very sad. For
what is Poverty ?

What but the absence of a
few superfluous Things, which
please Wanton Fancy, rather
than answer Need ; without
which Nature is easily satisfied,
and which if we do not affect, we
cannot want ?

What is it, but to wear coarse
Cloaths, to feed on plain and
simple Fare ? To work and take
some pains ; to sit or go in a
lower Place ; To have no heaps
of Cash, or hoards of Grain : To
keep no Retinue ; to have few
Friends,

Friends, and not one Flatterer. And what great harm in this?

Poverty is a State which freeth us from many Cares and Distractions, from many Troubles and Crosses, from many Dangers and Temptations to which Wealth is exposed.

Poverty maintaineth Health, Industry and Sobriety. Disposeth us to feed heartily, to move nimbly, to sleep sweetly. Which preserveth us from Luxury, from Satiety, from Sloth and Unwieldiness.

Poverty is a State, which many have born with great cheerfulness; many very wise men have voluntarily embraced; which is allotted by Divine Wisdom to most men; and which the best men often do endure; to which God hath declared an especial regard; which the Mouth

of

of Truth hath proclaimed happy ;
 which the Son of God hath dig-
 nified by his choice, and sanctifi-
 ed by his partaking deeply there-
 of. And can such a Condition
 as this be very loathsome ; can it
 reasonably displease us ?

Nay rather, if we would take
 care diligently to compare our
 State with the State of those
 whom we are apt most to admire
 and envy, it would afford mat-
 ter of Consolation and Content
 unto us.

What is the State of the great-
 est Persons (of the World's *Prin-*
ces and *Grandeess*) but a State en-
 compassed with Snares, and
 numberless Temptations ? What
 but a State of Pompous Trouble,
 and gay Servility, of living in
 continual Noise and Stir, envi-
 roned with Crowds and Throngs ;
 of being subject to the urgency
 of Business, and the tediousness
 of

164 *Directions how*

of Ceremonies? Of being pe-
ster'd and pursued with Preten-
ces, with Suits and Complaints?
the necessary result whereof is,
to displease or provoke very ma-
ny, to oblige or satisfie very few.
Of wanting the most solid and
savoury Comforts of Life; as
true Friendship, free Conversa-
tion, certain Leisure, Privacy
and Retiredness; for enjoying
Themselves, their Time, their
Thoughts, as they think good.
Such is the State of the greatest
Men.

How then can we reasonably
be displeased with our Condi-
tion, when we may even pity *Em-
perors and Kings*; when in reali-
ty, we are as well, perhaps, are
much better than they?

II. *But thou art perhaps troubled
because thou art wrongfully Censured,
odiously Traduced and Defamed, abu-*
sed

sed by Slander or Detraction: Which
 asperseth thee with things whereof
 thou art no wise guilty; or represent-
 eth thee in a Character, unworthy of
 thee. Be it so, What then? Why
 doth this so much affect thee?

Is not every Man subject to
 these Things? Are not the great-
 est Men, are not the wisest, are
 not the best Men liable to the
 same? Yea, chiefly liable: Ex-
 cellency being the special Mark
 of Envy and Obloquy.

Can any Good Men escape
 free of them among so many Bad
 Men; whose Doings, as Goodness
 doth reproach, so it provoketh
 their Malignity.

Canst thou imagine to pass
 thy Days in so unjust and spiteful
 a World, without incurring such
 bad usage? Can so many vain,
 so many bold, so many lawless
 Tongues be tied up, or kept
 with-

within compass of Truth, or Equity?

Wilt thou suffer it to be in the power of any Man, at his pleasure, so easily to discompose and vex thee? Because he will be bad, shalt thou be miserable?

But why dost thou not consider, That indeed thou art guilty of many Faults, and full of real Imperfections. So that no Man can easily derogate from thee more than thou deservest.

He may indeed tax thee unjustly; he may miss in the Particulars of his Charge; he may discover groundless contempt, and ill will toward thee: But thou knowest thy self to be a grievous Sinner. And it is just that thou shouldest be reproached (God, for thy Humiliation, or thy Correction, may have ordered him, as *David* said he might have ordered *Shimei*, to curse thee.)

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thee.) Thou hast therefore more need to be humble in reflection on thy self, than to swell with Disdain, in regard to his injury.

Thou should'st therefore improve this Dealing and make it wholesome to thee, by taking occasion thence to correct thy real Faults, and endeavour to become truly more worthy; that so thy Conscience may be a firm Bulwark against all Detraction and Obloquy.

In fine; Satisfie thy self by *committing thy Soul with patience in well-doing* unto thy Judge, who assuredly will do thee Right, will protect thy Reputation, and clear thy Innocence. His Judgment is only worth regarding. Be little concerned with any other.

III. Again

III. Again, *Thou art disappointed and crossed in the Success of thy Projects and Undertakings.* And this, thou may'st conceive to be a woful Case. But why so?

Why (let me ask thee, who art discontented upon this Score) I say, why didst thou build much expectation upon *Uncertainties*? Didst thou not foresee a possibility that thy Design might miscarry? And if so, why art thou not prepared to receive what happeneth? Was it not an Adventure, why then art thou troubled with thy Chance? Is he not a silly Gamester, that will fret and fume at a bad Cast, or at the loss of a Game?

Didst thou refer the Business to God's Disposal and Arbitrement, or didst thou not?

If not, then thou deservest to be crossed; and should'st rather
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confess thy Fault, than complain of thy Fortune. But if thou didst refer it to God, then be consistent with thy self, and acquiesce in his Determination.

However, since the Gain, the Credit, the Preferment thou didst aim at, and hast missed, are things in themselves of no great value, and such as thou may'st well live without, as other good Men have done, thou canst not have much reason to be displeased upon this Account, or to reckon thy Condition very Disastrous.

IV. But Friends, thou wilt say, have been Unkind, have been Ungrateful, have been Fickle and False, have Neglected, have Deserted, have Betrayed me. It was not an Enemy that Reproached me, then I could have born it, Psal. 55. 12.

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This

This is indeed commonly most grievous, yet being scanned will not render a Man's Condition so lamentable.

For such Misbehaviour of Friends, is more their Calamity than ours. The loss of bad Friends is no damage, but an advantage. 'Tis but the loss of a Mischief and a Trouble. The fewer we come to have of such, the more Time we save, the less Trouble we meet with, the greater Security we enjoy.

The Fidelity of remaining true Friends may satisfy us. However, if all other Friendships should fail, there is one remains worth Millions of other Friends, who can never prove Unfaithful or Inconstant. Who never will be unmindful of us, or deficient in kindness towards us.

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*V. The Death of Friends doth,
it may be, oppress thee with Sor-
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But canst thou lose thy best Friend; Canst thou lose the Presence, the Conversation, the Protection, the Advice, the Succour of God? Is he not Immortal, is he not Immutable, is he not Inseparable from thee? Canst thou be destitute of Friends whilst he stands by thee?

Is it not an Affront, an heinous Indignity to him, to behave thy self as if thy Happiness, thy Welfare, thy Comfort had dependance on any other but him? Is it not a great fault to be unwilling to part with any thing, when he calleth for it?

Neither is it a loss of thy Friend, but a separation for a small time. He is only parted

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from

from thee, as taking a little Journey, or going for a small time to Repose. Within a while we shall be sure to meet again; and joyfully to congratulate, if we are fit, in a better Place, and more happy State. *Premisimus non amisimus.* We have sent him thither before, not quite lost him from us.

Thy Friend, if he be a good Man (and in such Friendships only we can have true satisfaction) is himself in no bad condition, and doth not want thee. Thou canst not therefore reasonably grieve for *him*. And to grieve only for thy self is perverse selfishness and fondness.

But suppose the worst that can be: that it were certainly determined, and we did as certainly know it, that those things which cause our Displeasure, in any of the forementioned Instances

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stances, should continue through our whole Life : Yet since our Life it self will soon be spun out, and with it all our Worldly Evils will vanish, why are we troubled ?

We have but a very narrow Strait of Time to pass over, but we shall Land on the firm and vast Continent of Eternity. When we shall be free'd from all the troublesome Agitations, from all the perillous Storms, from all the nauseous qualms of this Navigation.

Death (which may be very near, which cannot be far off) is a sure Haven from all the Tempests of Life ; a safe Refuge from all the Persecutions of the World : An infallible Medicine for all the Diseases of our Mind, and of our State.

Death will enlarge us from all Restraints, will discharge all our

Debts, will ease us from all our Toils, will stifle all our Cares, will veil all our Disgraces.

Death will wipe all Tears from our Eyes, and Banish all Sorrow from our Hearts, will still all our Complaints, and bury all our Disquiets.

It is therefore but holding out a while, and all our Molestation, of its own accord will expire.

But the most Sovereign Medicine to work Contentedness, and to cure Discontent, is the Contemplation of our future State.

As Discontent easily doth seize upon, and cleaveth fast to Souls which earnestly do Pore and Doat upon these present things, which have in them nothing satisfactory or stable; so if we can raise our Minds firmly to believe, seriously to consider,

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sider, and worthily to prize the future State and its Concernments, we can hardly ever be discontent in regard to these things.

Considering Heaven and its Happiness, how low and mean, how sordid and vile, how unworthy of our care and our affection will these inferior Things appear? How very unconcern'd shall we see our selves to be in them; and how easily thence shall we be content to want them?

What, *shall any of us be then ready to say*, doth it concern me, in what Rank or Garb I pass my few days here?

What considerable interest can I have in this uncertain and transitory State? What is any Loss, any Disgrace, any Cross in this World to me, who am a Citizen of Heaven; who have a Capacity and Hope of the im-

menſe Riches, the incorruptible Glories, the perfect and endless Joys of Eternity ?

This was that which ſuſtained the Holy *Apoſtles* in all their Diſtreſſes.

For this cauſe (ſaith St. Paul) we Faint not.

While we look not at the things which are ſeen, but at the things which are not ſeen : for the things which are ſeen are Temporal, but the things which are not ſeen are Eternal, 2 Cor. 4. 16, &c.

And I reckon (ſaith he again) that the Sufferings of this preſent Life, are not worthy to be compared with the Glory which ſhall be revealed in us, Rom. 8. 18.

To conclude. Let us humbly beg of God; That he in Mercy would beſtow upon us Grace, to ſubmit in all things to his Will ; to acquieſce in all his Diſpenſations ; gladly to embrace

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embrace and undergo whatever
he allotteth to us; in every
Condition, and for all Events
befalling us, heartily to Adore,
Thank, and Bless him.

*Even so, to the Ever Blessed
God, our gracious Maker and Pre-
server, be Eternally rendred all Glo-
ry, Thanksgiving and Praise,
Amen.*

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A B R I D G M E N T
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History of the Bible.

C H A P. I.

*Which takes in the Time that pass'd
from the Creation of the World, to
the Flood.*

THE World was Gen. I.
created about
Four thousand Years be-
fore the Birth of Jesus Christ.
In Six Days God made all the
Crea-

Creatures that are therein; and on the Sixth Day he created *Adam*, who was the first Man. He made him after his own Image, and gave him

Chap. II.

Dominion over the rest of the Creatures. *Adam* after his Creation was put into the Terrestrial Paradise, otherwise called the Garden of *Eden*, with *Eve* his Wife, who was formed out of one of his Ribs: And they had lived happy in that Place, if they had continued in their Innocence, and kept the Law that God had given them.

ch. III.

But *Adam* and *Eve* being fallen into Rebellion through the Temptation of the Devil, and having broken the Commandment that God had given them, not to eat of the Fruit of a Tree which was in the Garden of *Eden*, which the Scripture

ture.

the History of the Bible. 181

ture calls, *The Tree of Knowledge of Good and Evil*; they lost their Innocence and their Happiness together, were made subject to Death, and driven by God out of the Terrestrial Paradise. By this Fall of *Adam*, Sin and Death entred into the World; and all Men had been for ever miserable, if God had not taken pity of them. But God immediately promised, *That*

the Seed of the Woman. Gen. III. 15.

should bruise the Serpent's Head; that is, that Men should be delivered from Sin, from Death, and from the Power of the Devil, by *Jesus Christ*, who should be born of a Virgin.

In the Book of *Genesis*, *Moses* tells *Ch. IV. and V.* us who were the Children and Descendants of *Adam*. We see by the History of those Times, that the Life of
Men

Men was then much longer than it is now, and that they lived many hundreds of Years: But it may be also observed, that Sin began to reign in the World presently after the Creation. *Cain* the Son of *Adam*, slew his Brother *Abel*, and had a Wicked Posterity. Nevertheless God was known to, and worshipped by the Patriarchs, and especially in the Family of *Seth*, who was one of the Sons of *Adam*. Among these Patriarchs, the Scripture makes mention of *Enoch*, whom God took out of the World, so that he died not: God having been pleased thereby to crown his Piety, and to teach Men that there are Rewards after this Life, for those that live well. But in process of time, the Posterity of *Seth* was corrupted likewise, and mingled with the Wicked. The

Ch. VI & VII.

Earth

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Earth was filled with Crimes; and the Corruption grew so great and general, that God sent the Flood, which drown'd the whole World; *Noah* excepted, (who being a Man that feared God) was, with his Family, preserv'd from this Inundation; God having commanded him to build an Ark, in which he was shut up when the Flood came.

The Memory of this Deluge is preserv'd, not only in the Holy Scriptures, but also among divers Nations of the World, as we may find in many Ancient Histories. The Flood happened One thousand six hundred fifty six Years after the Creation of the World.

CHAP.

C H A P. II.

Of the Time between the Flood and the Call of Abraham.

Gen. VIII & IX. **N**OAH being come out of the Ark after the Deluge, God made a Covenant with him, and gave a new Sanction to the Law of Nature, in order to turn Men from Wickedness and Vice. *Noah* *ch. IX. 18,* had three Sons, *Shem,* *19. ch. X.* *Ham* and *Japheth*, and all the World was afterwards peopled by their Posterity. The Descendants of *Shem* settled chiefly in *Asia*; those of *Ham* spread, for the most part, in *Africk*; and those of *Japheth* in *Europe*. This is the Original of all the People of the World, as may be seen more

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more at large in the Tenth Chapter of *Genesis*.

Some time after
the Flood, Men un- *Ch. IX.*
dertook to build the Tower of *Babel*; but God confounded their Language; so that, not understanding one another any longer, they were dispers'd into divers Countries. Idolatry began about this time to prevail, and then God was pleased to chuse a People, among whom the true Religion was preserv'd. For this purpose he call'd *Abraham*, who lived in the City of *Ur in Chaldaea*. He appointed him to leave the Countrey wherein he was born; he engag'd him to serve him and fear him, he commanded him to go into the Land of *Canaan*, and he promised to give that Countrey to his Descendants, to multiply his Posterity, and that
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the *Messias* should be born of his Race. The Call of *Abraham* happened Four hundred twenty seven years after the Flood.

C H A P. III.

Of the Time between the Call of Abraham and the Going of the Children of Israel out of Egypt.

Gen. Ch. XII. *Abraham* being
&c. come into the

Land of *Canaan*, tarried there some time with *Lot* his Nephew, without having any Child. This Countrey was then inhabited by the *Canaanites*, who were an Idolatrous and a very wicked People; particularly, the Inhabitants of *Sodom* (where *Lot*

dwelt) were so wicked, and had committed Sins so horrible, that God de-

destroyed that City, after that he had brought *Lot*, with his Wife and Daughters, out of it. Fire from Heaven fell down upon *Sodom* and *Gomorrab*, so that these Cities with their Inhabitants, and all the neighbouring Countrey were burnt to Ashes.

When *Abraham* *Ch. XXI.* was an hundred Years of Age, *Isaac* his Son was born, by a Supernatural Power. *Isaac* was the Father of *Jacob*; and *Jacob* had twelve Sons, who were the Heads of the twelve Tribes or Families of the Children of *Israel*. The two most considerable of these Tribes were, afterwards, the Tribe of *Levi*, from which the Priests and Ministers of Religion were taken; and the Tribe of *Judah*, which was the most powerful, which was for a great while possess'd of
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the Royal Authority, and was to subsist till the coming of Jesus Christ; from which also Jesus Christ was to be born.

ch XXXVII, &c. *Joseph*, one of the Sons of *Jacob*, having been sold and carried into *Egypt*, through the Jealousie and Hatred of his Brethren; God raised him up to the chiefest Dignity of that Kingdom, by the means of the King of the Country. Some Years after, *Jacob*, the Father of *Joseph* was constrained by the Famine that was in the Land of *Canaan*, to go and sojourn in *Egypt*, with all his Family. About this time lived *Job*, a Man illustrious for his Piety and Patience under Afflictions.

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After the Death of *Jacob* and *Joseph*, *Exod. I. &c.*
the Children of *Israel* increased and multiplied so exceedingly in *Egypt*, that King *Pharaoh* became jealous of them, and endeavour'd to destroy them. But God sent *Moses*, who having wrought many Miracles, and smote *Egypt* with ten Plagues, obliged *Pharaoh* to let the Children of *Israel* go out of his Territories. This Departure of the Children of *Israel* out of *Egypt*, happened four hundred and thirty Years after the Call of *Abraham*.

CHAP.

C H A P IV.

Of the time between the Going out of Egypt, and the Building of Solomon's Temple.

*Exod. XIII,
XIV, &c.*

TH E Children of Israel being come out of Egypt, walked upon dry Land through the *Red Sea*; and *Pharaoh*, who pursued them, attempting to go through it after them, was there drowned with all his Army. Fifty Days after the Deliverance from Egypt, God Published the Ten Commandments of the Law upon Mount *Sinai*. He gave afterwards the Political Laws to *Moses*, as also the Ceremonial Laws which the *Israelites* were to observe. God did not suffer the Children of *Israel* to enter into

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into the Land of *Canaan* immediately after their coming out of *Egypt*, but they staid in the Wilderness forty Years under the Conduct of *Moses*.

Moses dying at the end of these forty Years, *Joshua* succeeded him; and after having Subdued the Nations and Kings that Inhabited the Land of *Canaan*, he settled the *Israelites* in their stead. After the Death of *Joshua*, this People were Governed by the Judges that God raised from time to time, until the Prophet *Samuel* (who was the last of the Judges) set up *Saul*, the first King of the *Israelites*. After *Saul*, Reigned *David*, who was both a King and a Prophet; to whom Succeeded *Solomon* his Son, who Built the Temple of *Jerusalem*, 480 Years after the coming out of *Egypt*, and about 1000 Years before the coming of *Jesus Christ*. Chap.

C H A P. V.

*Of the Time between the Building
of Solomon's Temple, and the
Captivity of Babylon.*

I Kings XII,
&c. **A**fter Solomon's
Death, *Re-*
beboam his Son be-
ing set on the Throne, Ten
Tribes of *Israel* Revolted; so
that he Ruled over two Tribes
only, which were those of *Ju-*
dah and *Benjamin*. Thus there
were two Kingdoms form'd; the
one call'd the Kingdom of *Israel*,
which comprehended the ten Re-
volted Tribes; the other, call'd
the Kingdom of *Judah*, which
consisted of the two Tribes that
remained Faithful to *Rebeboam*.

The Kingdom of *Israel* subsist-
ed about two hundred and fifty
Years: *Jeroboam* was the first
King of it. This Prince fear-
ing

the History of the Bible. 193

ing that his Subjects would return to the Obedience of *Rehoboam* King of *Judah*, when they should go to *Jerusalem*, to the Solemn Festivals, to Worship God in the Temple, and to offer 'their Sacrifices' there ; set up a false Worship in his Kingdom. He made two Golden Calves, which they worshipped under the Name of the God of *Israel*. He appointed solemn Feasts and Priests. So that in the Reign of *Jeroboam* and his Successors, Idolatry was established in the Kingdom of *Israel*. All the Kings of *Israel* were Idolaters, and kept up the false Worship which *Jeroboam* had established. God sent several Prophets to the ten Tribes, to turn them from their Sins, and to preserve the Knowledge of Himself among them. The most Eminent of these Prophets was *Elijah* : He Prophefied in the

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time of *Abab*, who was one of the wickedest of the Kings of *Israel*. At last, the
2 *Kings* XVII. Kingdom of the ten Tribes was destroyed, and *Samaria*, their Capital City, was taken in the time of *Hoshea* the last King of *Israel*, by *Salmanassar* King of *Assyria*, who carried away the ten Tribes into his own Kingdom, from whence they were dispersed into divers Countries, and have never since been settled again in their own Land.

The Kingdom of *Judab* lasted an hundred and thirty Years longer than that of *Israel*. The Capital City of this Kingdom was *Jerusalem*; where the true God was Served in the Temple of *Solomon*. But Idolatry crept in also into the Kingdom of *Judab*. God raised up Prophets from time to time, who oppos'd the Errors and Sins of that People,

ple, who threatned them with the Judgments of God, and foretold the coming of the Messias. *Isaiah* was one of the most Eminent of these Prophets. There were also some good Kings, who endeavoured to abolish Idolatry, as *Jehosaphat*, *Hezekiah*, *Josiah*, and some others. But the People continuing in their Sins, God (after he had long threatned them, and ^{2 Kings XXV.} afflicted them at sundry times by the Neighbouring Kings,) destroyed also the Kingdom of *Judab*. *Nebuchadnezzar* King of *Babylon* Besieged *Jerusalem* in the Reign of *Zedekiah* the last King of *Judab*: He took it, and Burnt it with the Temple, and carried away the People to *Babylon*, about four hundred and twenty Years after *Solomon* had laid the Foundation of the Temple of *Jerusalem*, and 580 Years before the Birth of our Lord. Chap.

C H A P. VI.

*Of the time between the Captivity
of Babylon, and Jesus Christ.*

THE *Babylonish* Captivity lasted seventy Years, as the Prophet *Jeremiah* had

Jer. XXV.

11, 12.

Dan. IX. 2.

Esdrae I. IV, V,

&c.

foretold it should.

When these seventy

Years were expir'd,

the *Jews* returned

into their own

Country by the leave of *Cyrus* the King of *Persia*, under the Conduct of *Zorobabel*, to rebuild the Temple of *Jerusalem*. But in this they were Interrupted by the Neighbouring Nations, and this Work was delayed to the time of *Darius* King of *Persia*, who commanded that the Temple and the Service of God should be set up again. The Prophets,

Hag-

the History of the Bible. 197

Haggai and *Zechariah* lived at that time, and they exhorted the *Jews* to labour in Building the Temple. Some Years afterwards, *Neh. I, &c.* *Nehemiah* went into *Judea* by the Permission of King *Artaxerxes*; He caused the Walls of *Jerusalem* to be Built, and restored Order and Civil Government in that City.

From the Rebuilding of *Jerusalem* in the Reign of *Darius*, to the Destruction of that City, which hapned after the coming of *Jesus Christ*, there was seventy Weeks of Years; that is to say, four hundred and ninety Years, according to the Prediction of the Prophet *Daniel*. The *Jews* being returned into their own Country, were for some time Subject to the Kings of *Persia*,

Dan IX 24.
Matth XXIV.
15. Luke XXI.
20.

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and afterward to the Kings of Syria. They were exposed to divers Persecutions, whereof the last and most cruel was that of

1 *Macc.* I.

2 *Macc.* V,

VI, VII.

King *Antiochus*, who Plundred and Profaned the Temple of *Jerusalem*, and made use of Torments in order to force the *Jews* to Renounce their Religion ; as may be seen in the History of the *Maccabees*. This was he that forced *Mattathias* and many *Jews* to enter into a Covenant together for the Preservation of their Religion and Liberty. They gained many Victories by the Courage and Conduct of *Judas Maccabeus*, and *Jonathan*, both Sons of *Mattathias*. Having recovered their Liberty, and again set up the Exercise of their Religion, they were a long time under the Government of the Priests,

the History of the Bible. 199

Priests, who succeeded *Judas* and *Jonathan*, and took the Title of *Kings*. These are they who are called *Asmoneans*. At last, the *Jews* fell under the Dominion of the *Romans*, who made *Herod* King over *Judea*; and it was this *Herod* that reigned when *Jesus Christ* came into the World.

C H A P. VII.

Of the Birth of Jesus Christ; of his Life and Death, his Resurrection and Ascension into Heaven.

THE time, in which God had resolved to send his Son, being come, *Jesus Christ* was born in *Judea*; and many things fell out, that made his Birth remarkable: Nevertheless he did not quickly make himself known to

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the *Jews*; nor did he begin to exercise his Ministry before he was thirty Years of age, and that he had been baptized by *John the Baptist* his Forerunner. We have the History of the Life of *Jesus Christ* in the *Gospel*; and there are three things principally to be considered in this History, viz. the Doctrine of *Jesus Christ*, his Miracles, and the Holiness of his Life. The Doctrine he preached was most holy, and tends only to the Glory of God, and the Good of Mankind. He wrought a great number of Miracles, which manifested an infinite Power and Goodness. By these Miracles he has made it to appear that he was the Son of God, and that his Doctrine was true. His Life was perfectly holy. We may find therein an-Example of all kind of Virtues, and particularly of an admirable Charity and Humility,
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the History of the Bible. 201

of an extraordinary Zeal, and of a perfect Indifference for the World.

Jesus having lived after this manner among the *Jews* for about the space of four Years, they Crucified him, and put him to death at the Feast of the Passover: But he rose again the third Day after his Death; and forty Days after his Resurrection, he ascended into Heaven, where he sits at the Right Hand of God, and from whence he sent the Holy Ghost to his Apostles upon the Day of *Pentecost*.

CHAP.

C H A P. VIII.

*Of the Preaching of the Apostles,
and the Establishment of the Chri-
stian Religion.*

THE Apostles having received the Holy Ghost in the City of *Jerusalem*, began to preach the Gospel there, and to confirm their Doctrine by Miracles. At first they preach'd only in *Judea*, and to none but *Jews*. But God having made known to them, that the Christian Religion ought to be taught to all Men, they went to preach the Gospel throughout the World. The Apostles met with *Jews* in almost all the Places where they came, this Nation having been dispers'd for a long time in divers Countries. 'Twas to the *Jews* of the Dispersion, that the Apostles

stles did at first address themselves, as the Book of *Acts* shews us ; and 'twas to them that they wrote many Epistles. Nevertheless they invited all sorts of people, without distinction, as well *Gentiles* as *Jews*, to the Profession of the *Gospel* ; and they baptized all those that would become Christians, *in the Name of the Father, and of the Son, and of the Holy Ghost*. This is the Substance of the Doctrine which the Apostles and other Ministers of *Jesus Christ*, did preach ; *namely* ; That there is but one only God, who created *Heaven* and *Earth* : That this true God, who had not been sufficiently known till then, had made himself known to Men by *Jesus Christ* his Son : That this *Jesus*, who was crucified by the *Jews*, was risen again : That he was the Saviour of the World, the Judge of all Men ; and that all those

those who would believe in him, should be eternally happy. This Doctrine was preached by the Apostles with such wonderful success, that in a few Years Christianity was established in the principal parts of the World.

As for the *Jews*, they were destroy'd and drove out of their Countrey, forty Years after the death of our Lord. The City of *Jerusalem* was taken by the *Romans*, and with the Temple there, laid in Ruins, as Jesus Christ had expressly foretold; the Judgments of God fell upon the *Jews*, who were dispers'd throughout the World; and since that time they have never been able to recover that Destruction; but it continues upon them to this day.

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C H A P. IX.

An Abridgment of the Christian Religion.

BUT in order to have a more exact knowledge of the Religion Preached by the Apostles, it must be known, that they required two things from Men, and promised them also two things.

The two things which the Apostles required, were, that Men should Believe, and that they should Amend their Lives. They required in the first place, that Men should Believe in God and in Jesus Christ ; that the *Gentiles* should forsake their Religion, and the Service of false Deities, and adore and serve none but the true God, the Creator of the World ; that the *Jews* should acknowledge Jesus Christ for the
Messias

Messias promised by the Prophets and that *Jews* and *Gentiles* both should believe that Jesus Christ came into the World for the Salvation of Men, to make Atonement for their Sins, to deliver them from Condemnation and Death, and to purchase for all them that believe in him a Title to Eternal Life; that they should receive his Doctrine as true, and that they should persevere in the Profession of it. The other thing which the Apostles required, was that those who, till then, had lived very wickedly, should amend their Lives, and renounce their Sins; of which the principal were, Impiety, Impurity, Intemperance, Cruelty, Covetousness, Injustice, Pride, Evil-speaking, the Love of the World, and Self-love. Those who were made Christians, renounc'd these Sins in receiving Baptism; and they promised

promised to live in the practice of Virtue and Holiness, and to obey the Commandments of Jesus Christ: which may be reduced to these three Heads, Piety towards God; Justice and Charity towards our Neighbour; and Temperance, in regard to our selves.

·Upon condition that Men would acquit themselves of these two Duties, and would give evidence of their Faith and Repentance, the Apostles promised them two things: First, That all their past Sins committed in the time of their Ignorance should be Pardoned: Secondly, That God would receive them into his Covenant, and grant them Salvation and Life Eternal. These are the two things that the Apostles gave Men assurance of by Baptism: but as for those that refused to become Christians, or, that
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being Christians, did not live as Jesus Christ had ordained; the Apostles declar'd, that they were excluded from Salvation, and were subject to Condemnation and Death Eternal.

This is the Sum of the Christian Religion as it was Preached by the Apostles. 'Tis our Duty to adhere constantly to it, to love it, to do according as it directs, living Godly in this World, and expecting our Salvation from the Mercy of God; that so when Jesus Christ shall come at the last Day to render to every one according to his Works, we may escape the Punishments which this Religion threatens wicked People with, and partake of that Glory and everlasting Happiness which it promises to the Faithful.

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